

Christian Herald

MARCH • 1960

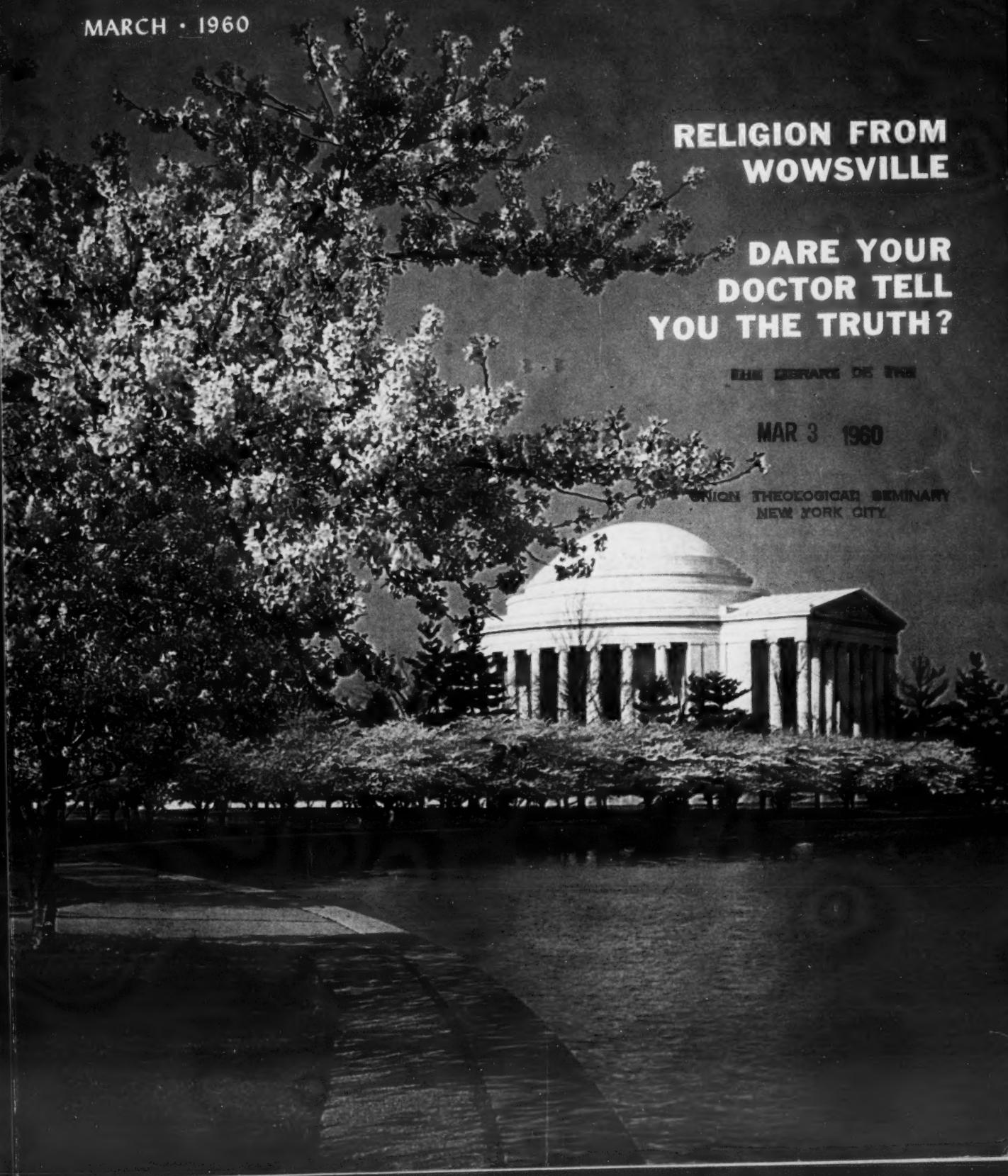
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THE HERALD OF THE

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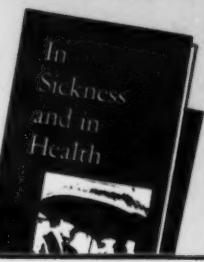


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*will you be the
one to help
raise him up?*



IF you watch, you will see the people as they pass this drink-weakened man fallen in the streets of the Bowery. You will see the rich man hurrying on his way to his profitable business. You will see the good housewife busily occupied with thoughts of the day's shopping so that her eyes will not be offended by the sight of the man in the street.

Yes, it is this way now, even as it was in Bible times when Jesus spoke of the man who had been robbed by bandits and left to die. If you remember the story, it was the compassionate Good Samaritan who lifted him up and carried him to an inn—and even paid the inn keeper for tending to the man's wounds.

Jesus was talking about us, today. He was pointing out God's truth that every man is the brother of every man, and owes him an obligation. In telling the story, Jesus said that if we are to inherit eternal life we must act like the Samaritan. Jesus said: "Go, and do thou likewise."

In the Bowery many of our brothers have fallen through weakness of the flesh. Their hope of salvation rests with the Bowery Mission, doing God's work among the lost men of the streets. God needs your help now for the Bowery Mission. Everything we accomplish—every life that we save for society—every soul that we save in Jesus' name is completely dependent on your Christian charity—on your answer to the Master's commandment "Go, and do thou likewise." Our need is desperate. Will you mail your contribution today?

\$50.00 will provide bodily and spiritual assistance for 60 desolate men

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MARCH, 1960

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational... dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

this month

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next month

Easter Christians are good, not bad! Dr. Oswald Hoffman tells why—from the Christian Herald Pulpit in April. His usual platform is the Lutheran Hour, broadcast over more than 1,250 stations in 63 countries, offering Dr. Hoffman's stimulating messages in 54 languages.

Alcohol Aloft—A Bigger Problem Than Ever. Harry C. Kenney, crack aviation reporter, gives you a briefing on why drinking on airliners is more dangerous today than ever before in flying history, what has been done about it, what is likely to be done in and out of Congress very soon.

Teen-Age Terror in Our Towns is the first of two parts in an important new series by Howard Whitman. Here are the facts—disquieting, but also reassuring—you need to know to understand this dismaying development of the last decade.

The Man I Met at the Tomb—the inspiring story of Solomon Mattar, Arab Christian refugee who lost everything but his faith, now Keeper of the Garden Tomb in Old Jerusalem, told by one who met him there on an Easter morning.... Plus provocative "for" and "against" battle pages on Money-Making Projects in Church.

CHRISTIAN HERALD

IS THIS YOUR CHILD...THIS IMPORTANT LAWYER-TO-BE...THIS FUTURE



DOCTOR...TEACHER...WRITER...SCIENTIST? THESE CHILDREN ARE READING



THEIR WAY TO KNOWLEDGE AND SUCCESS. IS YOUR CHILD ONE OF THEM?

START YOUR CHILD EARLY—START HIM RIGHT

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The absorbing articles and stories in The Book of Knowledge are illustrated by more than 12,000 stimulating, exciting pictures that teach...many of them in full, natural color. This is the only Children's Encyclopedia that tells the whole story of man's knowledge in language that children understand!

CURIOSITY STIMULATES LEARNING

Some children are not self-starters. To trigger their young minds, The Book of Knowledge has hundreds of Wonder Questions. "Why doesn't it hurt when my hair is cut?" "Do dogs dream?" Wonder questions like these capture a child's attention...introduce him to the wonderful world of reading, thinking and learning.

READERS ARE LEADERS

The Book of Knowledge is famous as a career-builder. Many distinguished men and women in all walks of life tell us this famous Children's Encyclopedia started them towards success. When you give your child The Book of Knowledge you are giving him the magic key to his big, exciting world. More than that...you are giving him something that can never be taken away...the great gift of knowledge.

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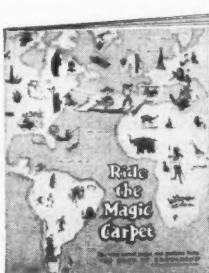
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MARCH 1960



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Please send me "RIDE THE MAGIC CARPET," the 24-page full-color booklet taken from the newest revision of THE BOOK OF KNOWLEDGE. I understand it is FREE and without obligation.

There are.....children in my family, ages.....

NAME

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DOCTOR POLING answers your questions

Dr. Poling spoke at a luncheon in connection with the YMCA's current fund-raising campaign. Left: Theodore Riegel, chairman; and Robert S. Curtiss, YMCA president. They are holding a copy of Dr. Poling's autobiography.

Cost of War

Do you have any late figures on the actual cost of war?

ARIZONA

L.H.

In a recent statement the Friends (Quaker) Committee on National Legislation reported that 71 cents out of the taxpayer's dollar goes for war—either military preparations or the cost of past conflicts. The statement further affirms that Congress appropriated \$46,214 million for military and atomic energy programs based on defense, 63½ cents out of the tax dollar. The cost of veterans' benefits, survivors' pensions, maintenance of military cemeteries, etc., amounts to \$5,388 million, almost 7½ cents of the tax dollar.

RSV Translators

It is charged that there were Unitarians on the committee that compiled the Revised Standard Version Bible. Is this true?

FLORIDA

Mrs. M.L.B.

Not true. The following denominations were represented on that committee: Methodist, Southern Baptist, Congregationalist, Presbyterian, Friends, Baptist, United Church of Canada, Episcopal, Lutheran, Disciples. Also there was one Jewish member on the committee for consultation on Old Testament matters.

Four Chaplains

In reading "A Son To Give" in Reader's Digest, a chapter from your book Mine Eyes Have Seen, I wondered why the four chaplains chose

to stay on the sinking ship when, if they had jumped overboard, they might have been rescued.

CALIFORNIA

C.A.P.

The four chaplains remained on the *Dorchester* because, having given their life jackets and since only two lifeboats were able to leave the ship, there was no hope for them in the icy water. The *Dorchester* went down in 25 minutes. The choice they made as they stood braced against the rail with arms linked and in prayer together was, of course, their own free decision.

Infant Baptism

Is there any Scriptural basis for infant baptism? I am an immersionist and recognize the fact that there are multitudes of people, evangelical and orthodox as am I, who disagree with me.

IOWA

Mrs. C.E.

A very fine little book on baptism is *Biblical Basis for Infant Baptism*, by Dwight Hervey Small, published by the Fleming H. Revell Company, Westwood, New Jersey. The price is \$3.50. There are earnest Christian people who believe that baptism by immersion and baptism of adult believers is the only proper Scriptural mode. Some of these, certainly not all, believe that this baptism is absolutely essential to salvation itself. I do not so believe.

NCC on Strikes

Is Government intervention in strikes justified?

OREGON

C.P.

The National Council of Churches

General Board in a statement on "Ethical Issues in Industrial Relations of Concern to Christians" claims that Government intervention in strikes is "justified" when it can aid free bargaining through mediation or when it is necessary to protect public welfare. In this action 73 delegates approved, 16 opposed, and 12 abstained. This board is the policy-making board of the N.C.C., which is reported as "representing 33 Protestant and Eastern Orthodox communions with more than 38 million members."

These churchmen observed that non-ethical practices in major unions, as revealed by investigations, are a "reflection of the unhealthy moral conditions in our whole society." They scored "featherbedding" and said that it leads to price inflation, "not for the public good and should not be engaged in." The Council's statement further contends that union membership should not be a basis for employment and that the decision should be left to agreement by management and labor through the processes of collective bargaining.

Cleanliness

My brother is slothful, never really clean; ears, teeth, even handkerchief not clean. Unless told to clean up he stays that way. Where can I find "Cleanliness is next to Godliness" in the Bible?

NORTH CAROLINA

M.J.B.

The quotation "Cleanliness is indeed next to Godliness" is from a sermon "On Dress" preached by John Wesley.

CHRISTIAN HERALD

Disposing of Old Bibles

Please tell me how one can go about disposing of worn-out Bibles without being disrespectful to the Holy Book?

FLORIDA

M.H.

Here is the answer of the American Bible Society: "We feel that the best advice to give is that such unusable Bibles be destroyed by burning, thus assuring that the paper is not used for ignoble purposes."

In a recent issue of the *Sunday School Times* the following wise statement of the case was made: "It is the Words of the Scriptures that are inspired of God and give life, and the paper, printer's ink, and binding are neither sacred nor indestructible. It is really kinder to get rid of useless Bibles or Testaments ourselves than it is to pass the burden of doing so onto someone else."

Miracles only Psychological

Recently a young man, who is a student in Wartburg College, Iowa, explained away Saul's vision on the Damascus Road psychologically. He had all the answers which would dismiss the miraculous. The young man also disputed at length figures given in Exodus 12:37 and said that there were only two midwives among all the women of the children of Israel. He explained away the crossing of the Red Sea. He himself is apparently a follower of Sigmund Freud. What do you think?

WISCONSIN

J.C.

I think the young man is "psychology obsessed." The ministry of Paul remains. His words, his faith and his works survive—and of course it is these realities that chiefly matter. Neither Paul nor Jesus Christ can be explained away or greatly disturbed by little men, Sigmund Freud included, who puff up their cheeks to blow out the sun. This same answer in principle applies to the rest of the question.

The Old Hymns

As a boy I was raised in a Baptist Church (quite Fundamentally inclined) and I liked the good old hymns. Now, at 76, I belong to a modern, quite liberal church, and I sadly miss the good songs of my boyhood. I also think modern pipe organ music very lacking in inspiration. Is this a common complaint, and how can such changes be gotten used to?

MINNESOTA

B.W.S.

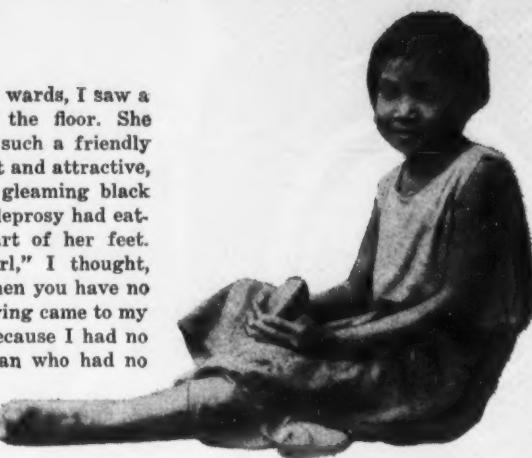
Some of the finest and most inspiring music I have ever heard has been and is pipe organ music—including hymns as played on the pipe organ. Certainly I, too, would miss the "good songs of my boyhood." I am glad that my great church here in New York City uses these hymns constantly.

Pin

Passing through the wards, I saw a little girl sitting on the floor. She looked up at me with such a friendly smile. She was so sweet and attractive, I stopped to pat her gleaming black hair. Then I saw that leprosy had eaten her toes and a part of her feet. "Poor little brave girl," I thought, "how can you smile when you have no feet?" Then the old saying came to my mind, "I complained because I had no shoes until I saw a man who had no feet!" Pin (just Pin—she has no surname) is a little orphan girl, around 9 or 10, in faraway Thailand. She has never been to school but is intelligent and very winsome.

Leprosy is not hereditary but is contagious. A healthy child left with leprous parents is certain to contract the disease. CCF helps to remove such children to school colonies and keeps them safe from leprosy's horrors. To let them remain with infected parents is like leaving children to play in a river infested with crocodiles. Yet many remain for the lack of funds to save them. CCF helps children like Pin, too, who are leprosy. She needs to have her legs amputated, her disease arrested and then, later, with artificial limbs she will be able to stand up again.

CCF also assists blind, deaf, crippled, retarded and tubercular children. But the greater number of the children are orphans, refugee or "cast off" children—normal except for their hunger, homelessness and neglect. There are children who need help because they have never eaten a full meal, never worn anything but rags. Some of them have never even been in a house. There are children who sleep on the streets and search refuse cans



—for whom a spoiled banana is a treat! In India, parents within the past two months have sold their children for as little as seventeen cents, hoping the purchaser would feed them when they could not. Children like these can be cared for in a CCF home. The cost is the same in all countries listed below—\$10.00 a month.

Christian Children's Fund, incorporated in 1938, with its 340 affiliated orphanageschools, assists over 30,000 children in 40 countries. It is the largest Protestant orphanage organization in the world. It serves 35 million meals a year. It is registered with the Advisory Committee on Voluntary Foreign Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious. Children can be "adopted" in any of the countries listed.

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For information write: Dr. J. Calvitt Clarke

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I wish to "adopt" a boy girl
for one year in..... (Name Country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year first month. Please send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$.....

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Alert, Not Hurt

In "A Sanctuary of Brotherhood" (Dec.) Dr. Poling tells the story of the dedication of the chapel of the Four Chaplains and how Senator Kennedy and Chaplain O'Neill refrained from taking part in the ceremonies as representatives of the Roman church. He expresses concern; his feelings as an American, as a Christian were hurt—he was disappointed in the actions of the Roman Catholic prelate in these instances. Yet how could he expect otherwise? In the official view of the Roman Catholic Church, Protestants are not Christians; they are heretics. For Roman Catholics to share in *any* religiously oriented ceremony is, by indirect, to acknowledge the existence of "other churches." In the eyes of Rome there are no churches, but only The Church—under the Pope at Rome.

None of us alive in this country today can change the implacable attitude and steadfast belief by Rome that the true and only church of Jesus Christ lies with her. Neither could we ever shake the firm conviction that Protestants are not Christians. So we must live with it, and not be hurt, and certainly not surprised but ever alert to protect our own rights and to see that we practice no "exclusive" claims to "truth" within our ranks. Protestants must face up to the fact that they look at many vital aspects of life in these United States in a manner completely different from the Catholic view.

Whatever the Roman Catholic hierarchy decides for its members in a free country is their business. But when that hierarchy claims because of its "divine position" it has the right to impose its attitudes on the country at large, that it has a peculiar position with respect to civil law and orderly society—that is wrong, and for that we should be on our guard.

Las Vegas, N. M.

WILLIAM A. MAGILL

Adoption and Agencies

The article "We Imported a Baby" (Jan.) presents a heart-warming story of one couple who found the answer to their prayers. It would be fine if we could depend on all adoptive applicants to be so highly motivated. This does not tell the story of the infant or older child taken into the wrong home by parents with unhealthy motivation. Tragedy too often is the result.

As casework supervisor at the Florida Methodist Children's Home I have seen this sort of thing firsthand. There is no substitute for the careful study of child and adoptive home made by a

qualified adoption agency. I am concerned for those small children brought to this country whose stories do not turn out so happily. It is true that there are countless thousands of children needing homes. Changing the locale of their problems does not alleviate them.

The older child coming from a foreign country to a strange land to meet strange people demands most sensitive handling. There needs to be a period of adjustment under close supervision. This insures the cementing of what might otherwise be a shaky relationship. In situations where it does not work out the agency is there to make sure the child is not abandoned. In proxy adoption a couple who gets a child but does not want him has no one readily available to turn to. This does not mean that they then automatically buckle down and make the most of the situation.

There have been reported instances of children being abandoned or physically harmed.

Enterprise, Florida

BOB L. HENDERSON

... We have received word that we have been assigned another baby from Korea, a little girl born in April, 1959. We are so happy with Timmy we felt we had to have another one.

Nelson, Nebr.

REV. LINCOLN B. JUSTICE

History Disputed

As a practicing Catholic layman, I am a regular reader of your fine magazine. I was dismayed and disappointed to read the article by Kenneth Scott Latourette titled "The Pope's Ecumenical Council" (Jan.) One would expect much better from an author of Mr. Latourette's caliber. He has displayed a very unscholarly approach to the question, rather like that of an uninformed, hot-headed young schoolboy. His discussion of the first Christian church, whether it was in Rome or Jerusalem or where-have-you, was both ludicrous and lamentable. Mr. Latourette should know that in Catholicism, the Church never refers to one building or one congregation or even one nation of believers, but rather to the whole and entire membership of the church body, or Mystical Body of Christ. Mr. Latourette's naive understanding of the situation is extremely provincial.

This is a retrogression in American religious tolerance and brotherhood, a movement that all Christians can do better without!

Somerville, N. J. PETER E. FRANKS

LOVE feels no burden, thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impracticability; for it thinks all things lawful for itself if possible.

Thomas à Kempis

From the collection of Julia A. Rodhouse, sent by Mary Elizabeth Creglow, Lake Ann, Mich.

OUR great-grandfathers called it the Holy Sabbath; our grandfathers called it the Sabbath; our fathers call it Sunday; and we call it the week-end!

M. Blanche Manuel

From K. J. Pugh, Lancaster, Pa.



You can't buy loyalty, they say;
I bought it, though, the other day.
You can't buy friendship tried and true:
Well, just the same, I bought that, too.

I made my bid and on the spot
Bought love and faith and a whole job lot
Of happiness; so all in all
The purchase price was pretty small.

I bought a simple, trusting heart
That gave devotion from the start.
If you think these things are not for sale,
Buy a brown-eyed pup with a wagging tail.

Pete Reed in *The Art of Living Successfully*
From Mrs. James G. Harrison, Beattyville, Ky.

A Teacher's Vision

*I see a child, a wonderful thing,
A creature of God's design
With its being unfurled
Like a flag to the world,
Half human and half divine.*
*I see a mind all new and untried
And a heart and conscience untrained,
And a body that's whole,
And an untouched soul,
And they are given to me to be trained.*
*O God, give me strength to measure that mind
And read what that intellect holds
And judge it aright
And develop its might
As it completely unfolds.*

Author unknown

From Mrs. Carleton A. Hammond, Oakland, Calif.

O the sheer joy of it,
Living with Thee,
God of the universe,
Lord of a tree,
Maker of mountains,
Lover of me!

O the sheer joy of it,
Breathing Thy air,
Morning is dawning,
Gone every care,
All the world's singing,
God's everywhere.

O the sheer joy of it,
Walking with Thee,
Out by the hilltop,
Down by the sea,
Life is so wonderful,
Life is so free.

O the sheer joy of it,
Working with God,
Running His errands,
Waiting His nod,
Building His heaven,
On common sod.

O the sheer joy of it,
Ever to be,
Living in glory,
Living with Thee,
Lord of tomorrow,
Lover of me!

Ralph Cushman

From Mrs. Alice Martin,
Greenville, Ky.

"I Remember"

Selected by RACHEL HARTMAN

*Anyone can carry his burden, however hard,
Until nightfall.
Anyone can do his work, however hard,
For one day.
Anyone can live sweetly, patiently, lovingly, purely,
Till the sun goes down. . . .
And this is all that life really means.*

Robert Louis Stevenson

From Mabel E. Koontz, Lexington, N. C.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.



“Because I was nervous
and irritable,
my doctor started me on Postum!”

“You know how it is when you’re nervous—the slightest thing makes you drop whatever you’re holding. Well, that made me even more nervous and irritable than I was.

“The family finally got me to the doctor. He said maybe I’d been drinking too much coffee. Apparently, the caffeine in coffee upsets some people sometimes. He suggested I try drinking Postum because it’s 100% caffeine-free, can’t make you nervous—or keep you awake at night.

“I followed his advice and, you know, the doctor was right. But one thing he forgot to tell me: just how good Postum is! Why don’t you try Postum—you’ll be steady enough to thread a needle, too!”

Postum



is 100% coffee-free

A product of General Foods



Gabriel Courier Interprets the News

at home

STEEL: Mr. David McDonald, president of the Steelworkers Union has allowed his arm to be twisted into accepting a 41.3 cents-an-hour package over a 30-month period. (His pre-strike asking price had been 37½ cents.) Everything was over but the shouting, which came quickly. The strike threat was out the window and everybody was happy; the bills wouldn't be in till later.

There are some who thought the steel settlement had wrapped up the chances of Mr. Nixon's becoming President and Mr. Mitchell's becoming Vice-President. There were others who wondered if it had not unwrapped them.

MORTGAGE: President Eisenhower's 1960-61 budget of \$79,816,000,000 provides for an iffy surplus of \$4,184,000,000. That will be the size of the nestegg if business stays good and if Congress doesn't spend it and if taxes are not cut and if certain other taxes are levied. The President makes immense sense when he says the surplus should be used to reduce the national debt of \$291 billion. "Personally," he said, "I do not feel that any amount can properly be called a surplus as long as the nation is in debt. I prefer to think of such an item as a reduction of our children's inherited mortgage." A payment of \$4 billion on a debt of \$291 billion is only a drop in the bucket. But we haven't been putting even drops in the bucket.

VICE-PRESIDENCY: By the sound of things, it's the most despised job in the country! Governor Rockefeller was scared to death the spot might be offered to him and refused to run in the primaries lest he come in a fatal second. Senator Kennedy vehemently declared he wouldn't take second place on anybody's ticket. "I will not," he said, "be a candidate for Vice-President under any circumstances."

What's the matter with being Vice-President? It has become a pretty important job in its own right. And keep in mind that six of the last ten Presidents have died in office or come uncomfortably close to it. The plain, simple fact is that nobody is fit to be Vice-President who isn't fit to be President. And if either party insists on nominating a faceless second-rater, the voters should—and very possibly will—let 'em have it right in the ballot box.

COURIER'S CUES: That \$6 million private subway for U.S. Senators was de-

signed to fight inflation, we take it? . . . Presidential primaries may not prove much, but what does it prove when Ohio's Governor DiSalle can commit the state's 64 delegates simply on his own say-so?

Broken caste in India: an "Untouchable" was named Premier of Andhra State. . . . U.S. intelligence sources are expecting Red China to put a satellite into orbit within two years. . . . Last year was worst yet for plane crash deaths for U.S. scheduled airlines: 294, as against 139 in 1958 (1947 was worst previous year with 249).

DILEMMA: If Khrushchev visits Rome in the spring (returning President Gronchi's trip to Russia), will the Pope receive him?

abroad

PAKISTAN: It's an ill wind, indeed, that blows no good, and not even the gale blowing out of Red China was that ill. Matter of fact, Communist China's chill breath was doing what no amount of friendly persuasion had accomplished between Hindu India and Moslem Pakistan. A provisional agreement has been reached on four of the five territorial disputes along the West Pakistan, India, border. Eastern border difficulties were settled last October.

ASWAN: There was something else to be glad about—the start of construction on the Aswan High Dam in Egypt. Even though the U.S., for reasons good or bad, missed its chance to become financial godfather to the project (thereby precipitating the Suez invasion, some would have us believe), and even though Russia did what we didn't do, the dam itself will accomplish immense good.

If the U.S. and Russia have to compete, this is as fine a way as any to do it. *Somebody* wins, if even only as a by-product of propaganda.

JORDAN: There was still another encouraging development. At Amman, capital of Jordan, King Hussein criticized Arab leaders for what he called their irresponsible approach to the Palestine problem. He charged that they were using Palestine Arab refugees as pawns. "Arab leaders . . . have not looked into the future. They have no plan or approach. They have used the Palestine people for selfish political purposes. This is ridiculous and, I could say, even criminal."

Such a charge is not new. But it is brand, spanking, dazzlingly new coming from an Arab!

SUNRISE? January 1 was the birthdate of the world's newest independent nation: Cameroun, West Africa. Its first days after the cutting of the umbilical cord that tied it to France, were troubled ones. How could it be otherwise? If we mothered our babies the way we mother our new nations, most of them wouldn't live out the week!

Such competence as exists in Cameroun today may be traced largely to Christian missions. American Presbyterians have been active there for more than 100 years. Today, the Presbyterian Church of Cameroun has 83,000 members in 190 congregations and 1,250 unorganized groups. Also in the country are Reformed Evangelical adherents, Baptists, Lutherans, Seventh-Day Adventists, independent groups, and the Roman Catholic Church, with 595,000 members. The nation's national anthem was originally the hymn of the Class of 1928, Ecole Camille Chazeaud, a Presbyterian teachers' training school at Foulassi: It begins: "O Cameroun, cradle of our ancestors, formerly thou livedst in barbarism. As a sun begins to rise, so, little by little, thou art emerging from savagery."

church news

DESECRATIONS: How serious was it, this swastika daubing and defacing of churches and particularly synagogues? If it was Nazism, then Nazism was not limited to West Germany, but was loose in New York, Miami, Philadelphia, England, elsewhere. Was it a contagious disease that could be transmitted by the publicity given accounts of desecration? That is bad enough, but it doesn't prove that Adolf Hitler rides again. In New York, a statement deplored the outbreaks brought together such diverse signers as Billy Graham, Edwin Dahlberg, L. Nelson Bell and Harold Fey. All denominations and all faiths were united in their abhorrence. That was good. But in Dartford, Kent, England, something even better, it seemed to us, happened. Two German non-Roman Catholic students who happened by, spent hours cleaning off swastikas found painted on the walls of St. Anselm's Catholic Church.

If the desecrations cannot be solved, let them be sanctified! If desecrations are committed as a means of evil, let us make them a means of grace—Christians removing defacings from synagogues, Jews from Christian churches, Protestants from Catholic churches, Catholics from Protestant houses of worship!

AUTHORITARIANISM: This reporter

can't understand everything that Dr. Paul J. Tillich writes or says, but we did understand one thing lately, and it's our guess that it shocked some of our ecumenical brethren. Dr. Tillich, who is not noted for making rash statements, observed at a Los Angeles press conference that there is "a trend away from Reformation individualism" and toward authoritarian forms of religion which may end the Protestant era. He said this trend was indicated by recent mergers of Protestant groups, the ecumenical movement, and Roman Catholic encouragement of Christian unity.

"Ecumenicity doesn't do much theologically," he noted. "What is produced in terms of theology is not very impressive. A committee cannot make a theology," so victory is based on "the lowest common denominator."

He lumped "primitive orthodoxy revivalism" into his condemnation, too, but that's another story. One shocker at a time, please!

DERELICTS: Loss of Southern Baptist church members to other faiths and sects is "appalling," Dr. W. A. Criswell, pastor of First Baptist Church, Dallas, Texas, told 6,500 Training Union Convention delegates at Atlanta. "We lose almost as many as we gain," he declared. "All up and down the religious highway we find the derelicts of our Baptist churches."

We never liked the word the Roman Catholics use of persons who leave their churches to go to others—"lapsed Catholics." But we think we like Dr. Criswell's word even less.

RESTRAINT: Dr. Franklin Clark Fry, president of the United Lutheran Church in America, told a Luther League conference at San Antonio, Texas, that "a religion that talks only of Heaven and forgets this earth does not frighten Communists. It is because Christianity threatens to upset a godless order of things in this world that the churches in Eastern Europe and China are put under restraint. True Christianity is never meant to be an escape into a dream world. Even if Americans do not understand that fact, it is impressive that Communist nations do."

RESTRAINT: This seems to be a good place to mention the managing director of Wheeling (W. Va.) radio station WWVA. He said he "doubted" his station would carry a tape recorded "Hour of Decision" broadcast by Billy Graham in which the evangelist echoed Protestant ministers' charges of vice and open gambling in this city.

"We sell time to Graham for religious broadcasts," said Paul Miller. "From what I have heard and read in the newspapers, this is not religious."



HERO'S WIFE AND YOUNG CHILD



POLICE SGT. EDWARD J. JOHNSON

BOWERY TRAGEDY

By KENNETH L. WILSON

THE SUN set early on January 8 in Manhattan and it was dark when the men began checking into Bowery Mission at 5:30. Outside, the new fluorescent street lights looked even more bluish-cold in the winter air. The temperature was already dipping down through the 30's. By morning the mercury would shrink to 25 degrees. It would be a rough night for any man unfortunate enough to be without shelter.

The 120 men who had been previously registered and held free tickets valid for a bed were assured of a place to sleep. At the end of seven nights their privilege would be renewable upon the recommendation of a Mission counselor.

But there were many more than 120 men who hoped to be accommodated that winter night. Seventy-eight others who had not yet gone through the cleanup process necessary to keep the dormitories uncontaminated, welcomed the privilege of sleeping on newspapers on the basement floor; it was at least warm. The next day, after a bath and fumigation for their clothing, they would be eligible for a dormitory bed. Each of the 78 men received a basement ticket.

By 7:30 all had congregated in the chapel on the first floor for the evening service. The "Gospel Messengers," a young people's group from Broadway Presbyterian Church, was in charge that night. There was group singing and special music, testimonies from the platform and from men in the audience and a short talk by one of the visitors.

In the crowd sat Fred Nixon, watching, listening. Forty-one years old, he had seen the underside of life. He understood at least in part what the men were talking about when they stood up to say how God had changed their lives. His life could do with some changing. Police from Georgia to Boston knew Fred Nixon. In Georgia he had served time for a robbery in 1942. He had lost count of his arrests—most of them for vagrancy—but the police had not lost count: he had been arrested 40 times. He carried not the slightest scrap of identification.

But the F.B.I. had his fingerprints on file. They could reach into their 75 million sets of prints and pull out Fred Nixon's or anybody else's record in minutes flat.

(Continued on next page)

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Nixon sat through the service at Bowery Mission. It was warm in the Mission chapel. Like many Bowery drifters, he wore two pairs of trousers, two shirts, a jacket. Even many of the men wearing overcoats kept them on, but Nixon had no overcoat. He did have something the others didn't have: a boning knife with a 7-inch blade honed to a slim, razor-sharp taper, concealed under his jacket.

Police Sergeant Edward J. Johnson, sitting in his favorite "meal call" restaurant on Canal Street, looked at his watch: 7:50. From 4 to 7 he had been on inside duty at the Elizabeth Street station. Seven to 8 was his dinner hour; 8 to 12 he was on outside duty. Calling for his check he swung to his feet, paused by the cashier and went out, pocketing his change. Patrolman Emil Wollman, chauffeuring squad car 1876, pulled up. Johnson climbed in and picked up the clipboard. "Nothing big," Wollman reported. Five cars were working the 5th Precinct—120 square blocks that included Chinatown and the Bowery. Johnson's job was supervising the other four cars. They nosed away from the curb.

Johnson, now 35, had been on the force since he was 24, a sergeant for two years. He had been assigned to the 5th just 12 days before Christmas. Before that he'd been farther uptown. But it was all the same. If you wanted to

see New York at its best, you didn't do it from behind a badge.

By 8:45 the service at the Mission was drawing to a close. When the invitation was given, as it is every day of the year, two men came to the altar. Pastor Ray Allen and one of his staff members knelt beside them. Mr. Allen flung his arm over the shoulder of the man he counseled in a typical, brotherly gesture. The two men presently stood, made their profession of faith, and the service was ended.

The staff began directing the men downstairs where they lined up for a meal of stew, bread and coffee. Fred Nixon shuffled along in the line, took the bowl given him, found a place at a table.

The meal over, men with dormitory tickets went up to the fourth and fifth floors, those who lived at near-by rooming houses and had come in only for the evening service and stew left the building, those with "yellow tickets" prepared to bed down in the basement when the tables were cleared away. Nixon had turned in no identification; perhaps a man with a yellow ticket who had decided not to use it had given it to him. Or perhaps he had heard the whisper, "They won't put you out on a night like this."

By 9:45 the 78 men were settled, Nixon alongside a big stainless steel counter at the front near the stairs that led up to the street. He lay down

Dr. Poling's Telegram to Police Commissioner Stephen Kennedy

We are grieved and profoundly moved by the death of Sergeant Edward Johnson while in the line of duty at our Bowery Mission last night. You, sir, and your officers have never failed to support our associates at the Mission in our efforts to help unfortunate needy men. God bless you and the Police Department of New York City. We are sending \$1000 to Sergeant Johnson's widow to express in a small way our sympathy for her and their child and our acknowledgment and appreciation of his heroic service and sacrifice unto death.

Commissioner Kennedy's Reply

Thank you for your telegram of condolence at the death of Sergeant Edward Johnson in the line of duty last Friday evening.

Sergeant Johnson's selfless response to an emergency culminated in a tragedy which no one, not even those of us daily faced with violence and pain, can absorb without the shock of personal loss and a horror at the actions of a crazed mentality. Your expressions of appreciation for Sergeant Johnson's sacrifice helped to lighten the depression which such events always cast upon me and the other members of the Department.

Your memorial gift to Mrs. Johnson, together with the sentiments accompanying it, will, I feel sure, be of great value in providing whatever small solace mortal man can give in such a time of bereavement.

Mrs. Edward Johnson's Letter to Dr. Poling

Your letter of concern and aid is very gratefully appreciated. My son's future is, of course, of great concern to me and your kind gift has helped to alleviate a part of this worry.

Thank you and Mr. Stewart for your telegram of sympathy.

Sincerely, MARIE JOHNSON

CHRISTIAN HERALD

LOOK AT THIS BOY

carefully, favoring the knife he carried. The bright overhead lights were turned off; a dimmer night light was switched on. The hoarse breathing of the men took on a rhythmical pattern as they dropped off to sleep.

At 9:45, car 1878 took a call on Delancy Street. Utility trouble. At 9:50 Sergeant Johnson's car investigated a cracked window on Eldridge Street. They called the cops for everything. The car moved along through the thinning traffic, hunting for trouble.

Bowery Mission's night watchman, Richard Waters, made his first rounds at 10. He had two stations in the basement, one at each end. To reach the second, he had to pass by the sleeping form of Nixon, open a door to a storeroom, insert the station key in his clock, shut the door, pass by Nixon again. Waters and the basement night man, Jerry Kasset, had developed the ability to tell just by a few moments of listening to the breathing noises whether anything out of the ordinary was happening. Nothing was.

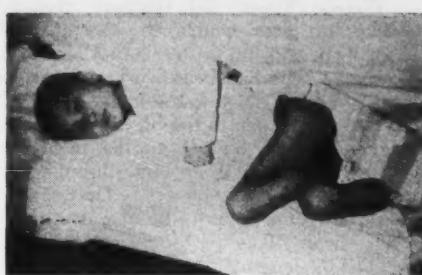
At 10:15, car 1876 made sure that a sick case, farther down the Bowery, was handled. Fifteen minutes later Johnson and Wollman investigated an alarm ringing on Grand Street; if there was a prowler, he had been frightened away. In a little less than an hour and a half, Sergeant Johnson's tour of duty would be over. The sergeant wondered if his wife would be waiting up for him at their home in Rosedale, Queens. Three-and-a-half-year-old Eddie, Jr., would be asleep, of course, but his dad could take a quick look in on him. Maybe tomorrow he would help Eddie play with the electric train they'd given him for Christmas.

Car 1876 roamed its beat, keeping on the move. At 11:15 a radio call reported a disorderly group of boys on Mott Street. They scattered when the police car approached.

At the Bowery Mission seven blocks away, the men in the basement slept the deep sleep of those who had been out in the cold air most of the day. At the front of the room, Fred Nixon stirred restlessly, then stood up. He moved to the door of the storeroom, opened it. Turning back, he hoisted himself to the end of the stainless-steel counter and sat there, looking around the room. He could feel the knife against his thigh.

Next door at the Salvation Army Hotel, two men began arguing. When it turned into a fight, the night clerk telephoned the police. Cars 1876 and 423 heard the call at 11:20. Wollman switched on the red blinker and accelerated. This one, Sergeant Johnson was thinking, would wrap it up.

In the Bowery Mission basement, Fred Nixon began drumming his heels against the end of the metal counter.



THEN and NOW

It Was Winter

SUNG DONG KIM was one of the many Korean orphans sleeping outdoors on the coldest nights. When we found him he was nearly dead from starvation and both feet were frozen and black. Amputation was unavoidable. This and loving care saved his life. Other homeless waifs equally pitiful need shelter and care. Will you "adopt" such an orphan today?



Then Came Summer

After several months in the infirmary of our orphan's home he had gained weight and his stumps were nearly healed. However, blood oozed out of them when Mr. Swanson asked him to move them. Without Christian love and care this boy would have been forced to drag himself about or improvise a little wheeled cart so that he could keep on begging and maybe starving and freezing again.



Late Summer

The amputee center headed by Dr. Reuben R. Torrey, Jr. fitted Sung Dong with these fine artificial limbs. Hope springs up in his young heart. Love has had a way. And with patience and practice young Sung Dong will learn to walk again without crutches or canes. Thus he will face life with fresh hope. Who knows but that he may grow up to be a Christian leader.



Look at Him Now

Here Sung Dong stands alone once more. He has learned to manipulate his artificial legs and walks confidently. But he will need much help as he starts school, learns daily more of Christ and His love. Some day he may be a preacher and a missionary and win many for his Lord. Won't you sponsor some other orphan equally needy?

This boy is now No. 123 in our New Life Boys' and Girls' Home in Taegu, Korea. He is assured of all his physical, material and spiritual needs. But there are many, OH SO MANY, others who need to be gathered in before they starve, freeze or die of TB this winter. Will you become a sponsor for one? You can for only \$8 a month—just 26 pennies a day. You or your church, your Sunday School, Ladies' Group, Bible Class, Junior Church, etc., will be thrilled by such a project! Please pray about it!

ESEA supports over 3000 Korean orphans, war widows and lepers' children in 42 Homes. Every one is a true Christian institution. (True Bible believers)

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
4848 North Leonard Drive • Chicago 31, Illinois

CLIP AND MAIL COUPON TODAY

YES, I want to sponsor a boy girl for one year. With God's help I will send \$8 a month. Please send me my child's name, picture, address and story. I understand I may continue as long as I wish. **SEND FULL PARTICULARS.**

I cannot "adopt" a child but want to help by giving \$.....

Please send me further information.

Name.....

Address.....

City.....

Zone..... State.....

Gifts of any amount are welcome and as well as sponsorships are income tax deductible.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.

Dept. C-3

4848 North Leonard Drive, Chicago 31, Illinois

A NON-PROFIT CORPORATION
Telephone: Gladstone 6-6181

The hollow, metallic clatter echoed through the long room. Jerry Kasset, tending the furnace, heard the commotion and hurried in. Moving among the sleeping men, he approached Nixon. "You're bothering the others," he told Nixon. "Either you stop it or you leave." Nixon's answer was a lunge toward Kasset and a lightning-quick slash with the knife he had drawn. Kasset looked in surprise at his suddenly-bloodied wrist, and backed off.

Outside, the two police cars were pulling up in front of the hotel next door.

Kasset hurried upstairs to the kitchen where Waters was putting supper on the table for the four night men.

"There's a man with a knife downstairs!" Kasset blurted. "He cut me."

Waters; Kasset; Ed Madigan, the husky 5th floor watchman; the 4th floor man; and Jim Carter, Ray Allen's secretary, who had been working late and had come down to the kitchen for coffee, went down to the basement together. Waters flipped on the main overhead lights as they came through the corridor into the big room. Despite the disturbance, most of the men were still asleep. The five staff members walked the length of the room to where Nixon stood at the end of the counter.

By now, next door, three policemen from the two radio cars had taken the two disorderly men at the hotel into

custody. They escorted them through the lobby, headed toward the sidewalk.

In the Bowery Mission basement, Waters and the others stopped a safe distance away when they saw the menacing knife in Nixon's right hand. "What's the trouble, fellow?" Waters asked, trying to keep the taunt out of his voice. In a quiet aside to Jim Carter he said, "Call the police." Jim retraced the length of the room to go to the telephone in the kitchen upstairs; Jerry went with him to take care of his bleeding hand. Waters told the fourth-floor watchman, "Go to the front door to let the police in when they come." That left Waters and Madigan, watching Nixon. (*Cont'd on page 18*)

Which Paper Do You Read?

PROMOTION for the current motion picture, "Solomon and Sheba" (see review on page 84), took two different approaches, presumably with the naive expectation that never the twain should meet.

To the "religious market" the film was represented as a kind of Sunday-school audio-visual aid. To theater operators and booking channels, it was represented as a lusty, undraped spectacle sure to titillate panting multitudes into movie houses.

In a full-page advertisement published in the November 15 issue of a leading denominational bi-weekly, the "respectable" approach was used: "Attention Religious Instructors," the ad began. "Bring the Biblical world of Solomon and Sheba to exciting life in your classroom! Informative Bible-Kit Available Free!"

The proffered kit, which "will serve as a sound and useful basis for Bible discussion, study and reference" including "(a) A guide which explores the past as it uncovers legends

and facts concerning Solomon and Sheba. The guide also suggests many topics for student discussion and project work. (b) A four-page bibliography consisting of reference books used in the research of 'Solomon and Sheba.' (c) A handsomely illustrated four-color-and-gold map depicting The Land of Solomon and Sheba. Three-thousand-year-old boundaries, empires, cities and other Biblical highlights of that age are denoted. (d) A treatise on 'Solomon and His Times.'

"Solomon and Sheba," the ad went on to say, "captures all the splendors and earth-shaking events of a tumultuous time. . . It is the motion picture industry's most ambitious endeavor. The kit is obtainable simply for the asking."

A CHRISTIAN HERALD editor asked for it. It contained not only the promised material but a 54-frame filmstrip made up of still pictures—the more impeccable ones—from the motion picture, with prominent credits, of course, for Yul Brynner and Gina Lollobrigida. (*Continued on page 18*)



ATTENTION RELIGIOUS INSTRUCTORS
BRING THE BIBLICAL WORLD OF SOLOMON AND SHEBA TO EXCITING LIFE IN YOUR CLASSROOM!

Information Bible-Kit Available Free!

United Artists, distributors of the forthcoming motion picture "SOLOMON AND SHEBA," have prepared an elaborate kit of special interest to religious instructors throughout the country. The kit will serve as a sound and useful basis for Bible discussion and reference.

(a) A guide which explores the past as it uncovers legends and facts concerning Solomon and Sheba. Three thousand-year-old boundaries, empires, cities and other Biblical highlights of that age are denoted.

(b) A four-page bibliography consisting of reference books used in the research of "SOLOMON AND SHEBA."

(c) A handsomely illustrated four-color-and-gold map depicting The Land Of Solomon and Sheba. Three-thousand-year-old boundaries, empires, cities and other Biblical highlights of that age are denoted.

(d) A treatise on "SOLOMON AND HIS TIMES." A study of his reign in history.

Illustrations by Solon Porges, Matisse, Frazee

SOLOMON AND SHEBA depicts all the splendor and earth-shaking events of a tumultuous time. It has been rated as "sound" by the Motion Picture Association of America. The kit is obtainable gratis for the asking. Address: United Artists, Dept. 2, 1515 Broadway, New York City, New York.

EDWARD SMITH
YUL BRYNNER
GINA LOLLOBRIGIDA
SOLOMON AND SHEBA

KING YUDHISHTHIR GEORGE SANDERS MARISA PIYAN PRODUCTION RICHARD ATTENBOROUGH DIRECTOR RICHARD ATTENBOROUGH STORY RICHARD ATTENBOROUGH MUSIC RICHARD ATTENBOROUGH CINEMATOGRAPHY RICHARD ATTENBOROUGH EDITOR RICHARD ATTENBOROUGH

THE TWO CHRISTIAN ATTRACTIONS AT YOUR FAVORITE THEATRE!
Presented by UA

Above: Advertisement directed to Sunday-school teachers. Left: Some promotion to theaters.

Before you build, you need this...

Church Building Kit

We would like to help you toward the successful completion of your building program. Getting started right is half the battle when it comes to the many problems facing the minister and his building committee in planning new construction or renovation. Our Church Buildings Information Kit contains valuable ideas, information and suggestions for organizing, planning and equipping today's churches and educational buildings. It is available without charge or obligation. Send for yours today.

• • •

THE KIT IS PACKED WITH VALUABLE SUGGESTIONS INCLUDING:

- How to Organize Your Building Program.
- Directory of Church Building Advisers.
- Latest Information on Christian Education.
- How to Get a Better Building Committee.
- Audio-Visual Information.
- Plus scores of folders describing the latest materials and equipment.

MARCH 1960



**BUILDING KIT DEPARTMENT
CHRISTIAN HERALD'S PROTESTANT CHURCH BUILDINGS
3961 Goodland Ave., North Hollywood, California**

Please send a Church Buildings Information Kit. It is understood that there is no charge for this service, and no obligation of any kind. I am giving below the required information. Full address is necessary.

Church (full name)

Street and No.

City Zone State

BUILDING PROGRAM: (Please state which buildings related to the church are involved and whether this is new construction, renovation or both. Use separate sheet for additional information.)
.....
.....

ESTIMATED COST: \$ _____

PRESENT STATUS: (Please check one of the following):

- | | |
|---|--|
| <input type="checkbox"/> Preliminary Planning | <input type="checkbox"/> Architect Appointed |
| <input type="checkbox"/> Contracts Let | <input type="checkbox"/> Under Construction |

Minister (name and address)

Building Chairman (name and address)

Architect (name & address)

Please send Kit to:

- the minister, or the building committee chairman



The aged Peter in prison with other Christians, awaiting unknown tortures and possible death, comforts and reassures a young man by telling him the story of his own faith. We see the proud, boastful Peter turn into a coward and a traitor the night he betrays his beloved Lord. And then miraculously, the fearful, trembling man becomes Peter, the rock, as the power of the Holy Spirit comes upon him, and the true meaning of the resurrection becomes a living reality in his life.

Hope and encouragement to all people everywhere today is offered in this dynamic spiritual film, as Peter emphasizes — "The power of His resurrection was not just for the day in which He rose from the dead — it is for today — for you and me. He is alive!"

For the spiritual impact of the year in your church, ask your film library for "THE POWER OF THE RESURRECTION," or write

Family Films

5823 Santa Monica Blvd.
Hollywood 38, California

60 MINUTE SOUND MOTION PICTURE

Daily rental \$37.50 color, \$25.00 black & white

Nixon moved threateningly. "I ought to come over there and kill you!" he muttered.

Waters backed to the stairs leading to the front door of the Mission. There might be a foot patrolman within shouting distance. It looked to him as if somebody was going to get hurt. Madigan, too, backed off.

Reaching the sidewalk, Waters saw the two police cars in front of the Salvation Army Hotel. The three officers were just crossing the sidewalk with their prisoners. Waters ran up and told them, "There's a man down there in the basement with a knife and he cut one of our men!"

It was 11:40. Even as Sergeant Johnson and Patrolmen Lutz and Planeta followed Waters, the alarm was coming in over the radio from Carter's telephone call. "Where is he?" Johnson asked, when they reached the bottom of the stairs. Waters pointed. Nixon was standing at the end of the counter, knife in hand, watching them intently.

Sergeant Johnson ordered, "Drop your knife!"

Nixon didn't drop it. Johnson slipped his hand inside his jacket and drew his revolver. Patrolman Lutz drew his revolver also.

"Go on, drop the knife!" Johnson repeated, almost pleadingly.

"No!" Nixon spit out.

Johnson cocked the trigger. "I don't want to shoot you. Drop the knife!"

"You'll have to kill me to get it," Nixon retorted, leaping toward the sergeant as he spoke, his slim-bladed knife at the ready.

Johnson fired. Nixon kept coming. Again and again Johnson fired—six shots altogether—while Lutz was firing three. With two bullets in his chest, two in his abdomen, one in his left thigh, two in the wrist that held the knife, Nixon lunged ahead, plunging his knife into Sergeant Johnson's chest before he fell. Not until the sergeant reeled as he backed away reaching for the step, did the others know he had been struck. Then he fell, his head inches from the head of the man who had attacked him. One of the patrolmen had to put his foot on Nixon's hand to pull the knife out of the dead man's grip. A doctor, identified by his MD plates, and commanded as he drove by, pronounced the sergeant dead. The time was 12:15. Sergeant Johnson's tour of duty was over.

THE Bowery is a lonely street and it can be a violent street. That is why Bowery Mission is there. Not the well but the sick need a physician. Here are men who are desperately sick, physically, spiritually, socially sick, any or every way one can be sick.

Generally a man who loses his footing welcomes a helping hand. The Mis-

sion extends such a hand. It is not a job for the squeamish or the timid or the fastidious or for those who do not know for a certainty that God can still work miracles.

There are occupational hazards in rescue mission work, for hope and hopelessness must slug it out toe to toe. Good does not always win. Sometimes the helping hand is not caught firmly enough, or is spurned altogether.

This was one of those tragic times. And in a house in Rosedale, Queens, a little boy will grow up who will not remember much about his heroic father except that he, too, faced an occupational hazard and that he gave his life in the performance of his duty, protecting men who were complete strangers to him.

Perhaps the most shining memory of all for that little boy will be the knowing that greater love has no man than this, that he lay down his life for those who are not even his friends. ■

WHICH PAPER DO YOU READ?

(Continued from page 16)

That was one approach. Now for the other.

In a special promotional advertising insert in *Boxoffice*, a publication for the motion picture industry, publicity for "Solomon and Sheba" was aimed directly at what has come to be called the "prurient interest." Sample sentences:

"...the picture offers the most daring and realistic pagan orgy ever filmed. While the sound track reverberates to the pulse-quenching rhythms of Prokofieff's 'Scythian Suite,' more than 150 scantily clad dancers undulate through their rites of supplication to the pagan god of love and fertility. The central figure in the dance is Gina Lollobrigida, wearing below the midriff a low-slung crescent-shaped belt from which sways a diaphanous and transparent jeweled skirt. In her navel is a crescent-shaped ruby, which gleams and glitters while she performs the orgiastic dance which ends in her seduction of Solomon."

"The blasting of the temple by lighting, the Israelites' stoning of Sheba and the latter's bathing in a mammoth tub of scented asses' milk will long be remembered by patrons throughout the world."

"...full-scale pagan revel in which Sheba and her followers stage their lustful fertility dance and orgies; the seductive harem scenes which show Solomon searching for any one of his hundreds of wives."

This is for Sunday schools?

Such a crude attempt by the motion picture industry to work both sides of a very wide street, offers little reassurance to church-related moviegoers.

Editorially Speaking...

NOW WHAT DOES THIS MEAN?

A RECENT and new constitutional interpretation by the Supreme Court of the United States has, I believe, ominous significance for all American citizens and particularly for American youth. The Court held that a bookseller might not be convicted for selling an obscene book unless the prosecution produced some proof that the seller knew the book was obscene. This decision reversed the conviction and 30-day jail sentence of Eleazar Smith of Los Angeles, California. Mr. Smith testified that he had not read the book in question and had no reason to think it obscene.

All members of the Court agreed in the reversal, but there were four opinions which expressed different reasons. Justice Hugo L. Black took the position that the Constitution's protection of free speech bars any restrictions on obscenity. Justice William O. Douglas was in general agreement with Justice Black.

Are we to assume that this principle as supported by all nine Justices of the Supreme Court has universal application? For instance, is there no protection against a druggist who sells poisons—not knowing the character of the drug—or against a possible venal physician or surgeon who makes available to the general public death-dealing narcotics? As to Justice Black and Justice Douglas, is the American home to be without protection against the incredible obscenities, the salacious perversions that flood the mails? Is free speech to be interpreted as free and unrestricted license? Increasingly the American layman finds himself confused, frustrated, by decisions and reversals of the Supreme Court of the United States of America.

DR. GROSS SPEAKS FOR HIMSELF

ERNEST A. GROSS, chairman of the National Council of Churches' Department of International Affairs, declared in Albany, New York, recently: "For the United States to grant judicial recognition to the Chinese Communist regime so long as it pursues its present course appears to many of us to confer upon that government a benefit to which it is not entitled."

Dr. Gross served as chairman of the Fifth World Order Study Conference of Cleveland which, in 1958 in its controversial "Message to the Churches," proposed the recognition of Red China and its admission to the United Nations. The Cleveland conference was held under the Council's Department of International Affairs. While Dr. Gross differed

with the conference on the issue of Chinese recognition, he became so identified with the resolution that he was mistakenly quoted in support of it. He now makes his personal opinion abundantly clear.

Dr. Gross is also a former American delegate to the United Nations and a former Assistant Secretary of State. In his Albany, New York, statement Dr. Gross referred to Russia as "abusing" the United Nations because, as he expressed it, they want "confused, divided societies, particularly in Africa, Asia and Central America, to think of themselves as bystanders, helpless in the struggle of two giants."

IT HAPPENED IN BUFFALO

THIS is not an editorial; it is a news story appearing on the editorial page. The *Buffalo Evening News* on November 25, 1959 carried on its front page the following:

"The Council of Churches of Buffalo and Erie County today urged the Common Council to maintain 'equitable' representation of major religious groups on the Board of Education.

"The telegraphed message reached members of the Council a few hours before they were called upon to confirm Mayor Sedita's appointment of Joseph E. Murphy to the school board.

"Mr. Murphy was designated to serve for the remainder of the term of George F. Rand Jr., (Protestant) who recently resigned to accept appointment as chairman of the new City Planning Board. The school board term runs until May 1, 1963.

"The Council of Churches' message, over the names of Dr. Julius W. Kuck, president, and the Rev. Paul A. Collyer, executive secretary, said:

"The Board of Trustees of the Council of Churches of Buffalo is concerned that the historic principle of free public education of highest quality for all children be maintained. Equitable representation of the community's major religious groups of the school board safeguards this principle.

"By letter to Mayor Sedita Nov. 3 we urged that the equitable pattern be maintained in appointment of successor to Mr. Rand. The denomination of Mr. Murphy destroys this balance of representation. We urge that the precedent which has been established and followed for several years be continued now."

"Mr. Murphy's confirmation would give the school board a religious representation of three Catholic members, one Protestant and one of Jewish faith. In recent years a 2-2-1 ratio has prevailed.

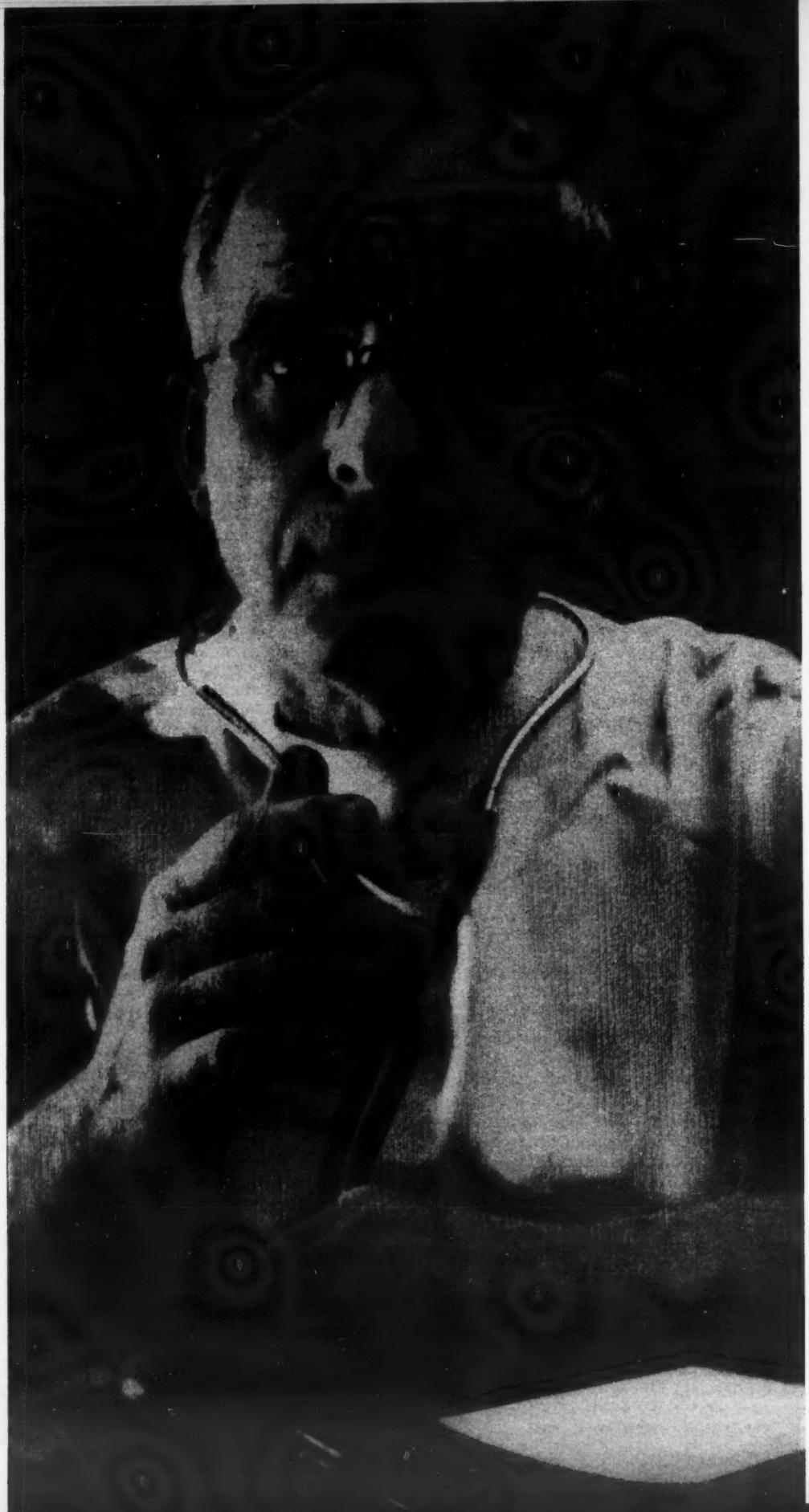
"Mayor Sedita said in naming Mr. Murphy he had no intention of slighting or favoring any religious group in the city."

Daniel A. Poling,
EDITOR OF CHRISTIAN HERALD

Christian
Herald

MARCH, 1960

PHOTOGRAPH BY ELEANOR BROWNING



By EDWARD R. BLOOMQUIST, M.D.

Does Your Doctor Dare Tell You the Truth?

If a serious illness threatened your life, would you want your doctor to tell you so?

Dr. Bernard P. Harpole asked this, among other questions, of 375 patients. The tabulated findings, published in a medical digest revealed that 97 per cent of patients responding to the questionnaire did wish to be told. If a comparable illness threatened the life of a close relative, 98 per cent wanted information concerning this; 90 per cent felt the relative concerned should be told. Further, 85 per cent wanted the facts as soon as possible after the diagnosis has been made.

Offhand, this survey seems to indicate that most patients want complete answers from their doctors when life hangs in the balance.

But do they?

In a period of relative calm, when rational thinking can be employed, it is easy enough to request facts. But this desire is frequently dampened when tragedy actually strikes. When the mind is cluttered by emotional stress, objectivity often disappears. Not infrequently, relatives descend upon their doctor demanding, "Mother must never know!" Repeatedly, the "Tell me frankly, Doctor," attitude becomes, "Tell me it isn't so!"

A number of magazine articles in the last year have pressed the question, "Does your doctor tell you the truth?" The question is misleading. For most doctors, truth itself is not the problem. It is to the advantage of the doctor to have an intelligently informed patient, provided the patient is emotionally mature. Such a patient is far more capable of co-operating in treatment.

Truth, however, can be dispensed in many ways. It can be subtle or it can be blatant. In serious illness, the latter approach is seldom desirable.

If doctors could assemble all available information, arrive at an infallible diagnosis, then distill it into a simple sentence, one of our major doctor-patient problems—communication—would be instantly solved. But even this Utopian pronouncement would offer difficulties, unless the doctor knew he could reveal the facts without upsetting the patient's chances of recovery.

It is the unpredictability of the patient's emotional response that makes the doctor-patient-truth question such a thorny one. It is this factor that the doctor must carefully weigh when it is his unpleasant duty to render a serious diagnosis.

It is not easy for a doctor to practice "mercy lying," even if he should wish to do so. This is particularly true in those cases where the more publicized ailments are involved. Education by the press has made Americans far too health-conscious for the doctor to be able to risk the hazards of lying. No matter how skillfully deception is handled, there is always the chance that it may backfire and raise suspicions more distracting than the actual facts would have been.

Deception, however, presents no tempting dilemma to most doctors. They have nothing personal to gain by lying. Further, they are charged with an intense moral responsibility to assure their patients the best in medical care. This is a responsibility that includes an honest appraisal of critical problems.

Impending death brings unusual urgency to this moral responsibility. Personal decisions must be made by the patient, material possessions cared for. No one, doctor or not, who is aware of a potentially lethal situation, has the right to permit a fellow human being to slip from life without some warning.

It would thus be simple to conclude that doctors should invariably and straightforwardly tell all, letting the chips fall where they will, thus fulfilling their moral responsibility. But such a conclusion would be premature. There is another factor to consider. Experience teaches physicians that too much truth at the wrong time can be destructive. If patients routinely shared their doctor's thinking during the establishment of a diagnosis, thinking that must exclude (or include) some of man's most unpleasant illnesses, the atmosphere would be so gloomy it could preclude recovery from even a common cold! (Continued on page 76)



Happy Birthday

By ALMA ROBERTS GIORDAN

YVONNE CHRISTIAN turned 40 that morning. As usual, Tim got up first, put the coffeepot on, dressed and shaved. The instant the razor started to hum she relaxed, dropping off easily for the next 40 winks. When it stopped she stretched her long legs, kicked down the blankets and felt for her slippers. By the time he was back in the bedroom she was standing up, her eyes half-closed, but her nose twitching in anticipation of the percolating coffee.

He kissed her neck, lifting her chin and pushing back the tousled hair. "Happy Birthday, Vonne," he said.

On the kitchen table, propped against her cup and saucer, was the card. Withdrawing it from its envelope she had a distinct twinge of memory. Reading the verse brought it all back: she was certain it was an exact duplicate of last year's. A crisp 10-dollar bill fluttered out.

"I didn't know what to buy you, honey, so just this once get something you really want," he apologized.

She was 40 this morning, and for the first time Tim had made a gift of money. Her friends said they preferred it—their husbands were notoriously bad shoppers—but deep down, Vonne knew it wasn't true. No woman who loved would prefer cash to a gift, however less the monetary value, selected with love. "I'll think of something," she said quietly. "Thank you."

"You do that, dear." He checked his watch. "Hey, where's the (Continued on page 86)

*Her 40th wasn't happy at all—
at breakfast, that is. But then
a wise and loving family
took over, and by nightfall...*



BY JOHN FERNIE

Religion from Wowsville



By CURTIS MITCHELL

"Wowsville" is teen-age lingo. Youth for Christ is reaching young people on their own level with the Lord's message

THE teen-age problem is on every tongue. Educators are appalled by it. Law-makers can find no way to deal with it. Parents tremble before it.

Blunt, jut-jawed Dr. Ted W. Engstrom, president of the evangelical organization called Youth for Christ International, says sharply, "Our churches are crowded with children and adults while the teenager remains the forgotten man in Christ's great commission. If we are to help him, we must learn how to reach him. We must win a hearing for Jesus among the teenagers."

Can this challenge be met? The leaders of Youth for Christ, with 15 years of experience behind them, believe that it can. Their weapon is the old-time religion. Their program is to expose teenagers to orthodox Christianity through such unorthodox methods as youth rallies, high school Bible clubs, hot rod fellowships, Gospel quizzes, keen-teen crusades and basketball-playing evangelists.

John Robertson, of Texas, was one teenager who went to a rally. Earlier, he had joined two buddies to rob a liquor store in Houston. When their victim seemed to reach for a gun, John fired and the man fell dead. Police worked on the case for months but could find no clues. They were about to close it as unsolved when a Youth for Christ counselor and young Robertson walked into the Houston city hall. "I did the shooting. I'm the man you want," Robertson said.



PHOTOGRAPH BY JOHN W. McCARTY

YFC Bible quizzes are exuberant affairs what with the contestants jumping up and gesticulating. Seats are electrically controlled, for it is important in the scoring as to who leaped up first.

John was sentenced to prison for life, and was later paroled. Inside or outside the prison, he has never stopped trying to help other youngsters toward leading a decent life.

Another teenager from Pennsylvania named Brod Bascom was called the meanest boy in high school. From a broken home, he refused to respond to kindness or discipline. He played hookey. He failed every subject. He served time in jail. One night, a friend invited him to attend a YFC rally. He sneered, "With hymn-singing squares?" But he went.

An athletic, young evangelist led the teen audience through hymns, quizzes, vocal contests, and a serious discussion of a young person's relationship with God.

At the end, Brod stumbled forward with a half-dozen others.

His high school had a YFC club composed of Bible-carrying teenagers. He joined it at the minister's suggestion, and found friends who were eager to help him live down his past. He studied for the first time in his life. When he graduated the next year, he had become one of the student leaders. Today, he is in a seminary in New York studying to be a minister.

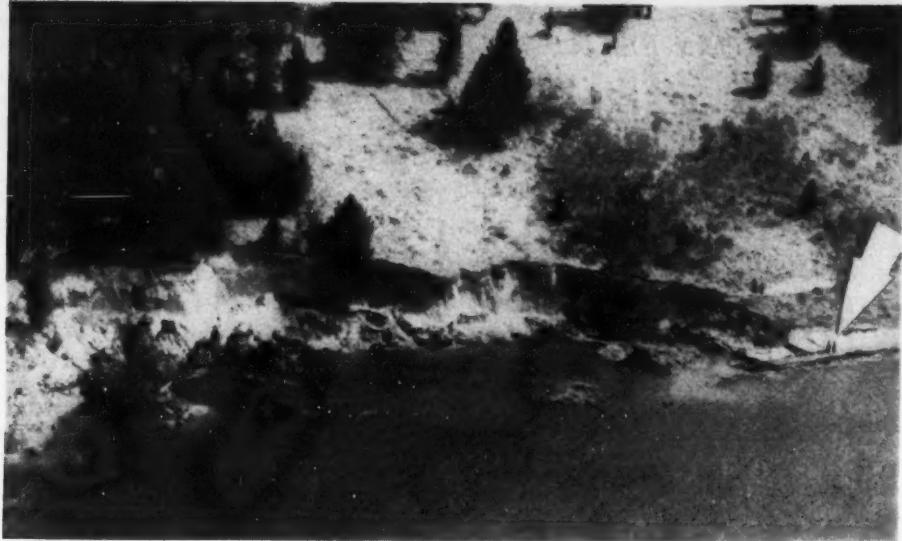
Our hopped-up world is full of unchallenged Johns and Brods. A Gallup poll has reported that 55 per cent of high school students do not attend church. Neither do 57 per cent of those in grade school. Teen-age drinking is almost the rule rather than the exception. Our big-city survey showed that more than half of its high schoolers drank regularly; one in five had been drunk at least once. A survey of 2,000 18- and 19-year-old youths revealed that three out of four had never read the Bible.

J. Edgar Hoover, of the FBI, recently stated, "Only half of the youth of America are being reached by the churches and of these, too many are merely on the rolls. (Continued on page 59)



Helicopters were employed in dramatic rescue operations. However first victim wasn't airlifted until 12 hours after 'quake began.

Night of the



Several hundred yards of Montana highway No. 1 swept away. Arrow points to two people, for scale.

By PAUL FRIGGENS

ONE NIGHT last August, after a day's fishing outside Yellowstone National Park, Billings, Mont., truck driver Ramon Greene and his family returned to the tent they had pitched in the rugged Madison River Canyon. The Greenes cooked supper, chatted about the day's adventures and crawled into their sleeping bags early.

It was the last week of vacation for Ray and Mildred ("Tootie") and nine-year-old Steven. For the outing, Ray had scrimped to buy a new 18-foot tent, plus fishing gear for all three. The family had toured Glacier National Park, and now on their way home were camped in one of Ray's favorite spots, the Rock Creek Campground at the foot of the spectacular canyon. As they pitched tent, Ray remarked to his wife: "Lucky to get in here. I never saw the camp so crowded."

The night of August 17 was cloudless, nippy, with a full moon shimmering on the swift, clear waters of the Madison, and on Hebgen Lake seven miles upstream. One by one, the lights in the tents and trailers blinked out, the laughter and music drifted away, and the campground lay hushed in the moonlight. Then at about 25 minutes to midnight chaos struck—a five-state earthquake, one of the heaviest ever recorded in the United States. "Like a hundred freight trains coming through the mountains," Ray described it.

The terrific shock slammed the Greenes violently about in their tent. Tootie scrambled to her feet, was knocked down, got up again and jerked open the tent flap. "Let's get out of here," she yelled to Ray. In the moonlight she glimpsed a waist-high wall of water with rocks, trees and the shattered belongings of campers surging straight at them.

Ray grabbed for Steve. All he could see was the boy's head and an arm, for at that instant the wave flattened one end of the tent. The earthquake (*Continued on next page*)

Earthquake

IN DIVINE HANDS

By WESLEY B. NUSSEY

TEXT: "Into thine hand I commit my spirit.... My times are in thy hand." —Psalm 31: 5, 15

A FEW years ago, when I insured my automobile, the company sent me a sticker impressed with cupped hands enclosing a car. Under the imprint were written the words, "You are in good hands." I stuck the stamp on the panel of the car, thankful for the protection the insurance provided, but, I thought, I am in better hands than that—I am in the hands of God!

Just as we commit our financial responsibilities into the hands of an insurance company, so David, in Psalm 31, places himself in the hands of God. He, in childlike confidence, says, "In thee, O Lord, do I put my trust." This is the thrust of the child's hand into the strong grasp of the father.

Commitment, such as the psalmist here evidences, is not the result of life without temptations, fears, and unanswered questions. It is, on the contrary, a commitment made because he had realized his own finiteness when he stood desperately in need of the Infinite. The affairs of life had so shattered him that he cried out, "I am like a broken vessel." Teenagers today have

an expression for this when they say, "I'm all shook up!"

Few have ever come into a strong faith who have not first lost their own sense of security by the shattering blows of life.

Job, in one of life's darkest hours, was counseled to "curse God and die." It was then, in utter commitment, he said, "Though He slay me, yet will I trust Him." And because of this commitment, his faith was rewarded by one of the great revelations of the Old Testament. It was only then that his words could be written as with an iron pen engraven in rock forever: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: . . . Whom I shall see for myself, and mine eyes shall behold." His faith in the resurrection was gloriously vindicated on Easter morning!

Eight years ago, I hurried to the home of my parents in Ottawa, Canada, to be with my father who was in his last illness. His mind, as well as his body, was fading out like an autumn leaf. During the night, as I remained alone with him, I looked at him with pity and unbelief—pity, that he was so reduced; unbelief, that a good God

(Continued on page 58)

The Christian Herald Pulpit is filled this month by a noted minister of the Wesleyan Methodist Church, a denomination with influence out of proportion to its modest (42,600) size. Canadian-born Wesley B. Nussey is pastor of the Lyncourt Wesleyan Methodist Church in Syracuse, New York, and chairman of the Board of Trustees of Houghton College. Along with his church ministry and graduate studies at Syracuse University he serves as Protestant chaplain for the Onondaga County Penitentiary, Jamesville, New York.

had sent a 50-million-ton landslide cascading into the river and the concussion had rolled the waters of the Madison high up both sides of the narrow canyon. The half-mile-long slide dammed the river and commenced forming a new "quake lake."

Carrying young Steve, Ray waded to his station wagon and climbed in. He pushed on the starter and attempted to back away. But his car was now tightly wedged among the trees. He tried again, and discovered uprooted pines a foot and a half in diameter were lodged between his wheels.

Ray switched on his headlights and in place of the tents and trailers parked around earlier that evening, he gazed on a nightmare—dazed, bleeding men, women and children crawling over the debris and rocks. Many were naked or half-clothed. The hurricane force of the slide had ripped the clothing off their backs.

A teenager ran to the car pleading: "Don't leave us—don't leave us. My mother has lost her arm." Tootie reassured the girl "Don't worry, we won't leave. I'm a nurse and maybe I can help."

Thus began the 15-hour battle of this Billings housewife who nine years before had been a trained nurse. Summoning up her old skills, she would buy time for nearly a score of critically injured in the Montana quake. Her cool courage and good cheer served to boost the morale and prevent panic among perhaps 150 others. Just recently, the story of nurse Greene has come to light through the testimony of survivors, doctors and observers of the disaster.

TOOTIE Greene is a slight, brown-eyed, attractive woman, and Ray a husky, soft-spoken man. Both are 31, ranch-raised and used to emergencies. Taking stock of their situation, the couple counted themselves lucky—they were camped on a high spot at the extreme edge of the slide and had escaped with a few minor cuts and bruises. Making sure that Steve was all right, too, the couple set out to help the injured.

Ray and his wife groped about by flashlight. The air reeked with sulphur fumes emitted from fresh fissures in the earth. "Made me think of the stinking mud pots in Yellowstone Park," Ray recalls. Although no one realized it at the time, the earthquake was perhaps the third severest in U. S. records and had centered in Madison canyon. Worse yet, it had cut off the only escape routes. Downstream, the slide with the entombed dead (the exact toll may never be known, but at least 28 perished) blocked the highway. Upstream, the earthquake had buckled

(Continued on page 39)



Daily Meditations

by HALFORD E. LUCCOCK

Tuesday, March 1

READ MATTHEW 6:5, 6

MANY PEOPLE have found some aids to their prayer life. One woman has said that she sometimes likes to pray with a globe on a stand nearby or in her hands. It helps her to concentrate on the world that God so loved that He gave . . . In like manner other people have used a picture of the skyline of their city when they pray for all the people in the city. Others have found the daily paper a help, giving them news of so many people in great need. One man has used a chair set opposite him, giving the feeling of communion with God.

Help us to speak with Thee, O God, and listen to Thee, knowing that spirit and spirit can meet. Amen.

Wednesday, March 2

READ I CORINTHIANS 13:1-13

TODAY IS the beginning of Lent, Ash Wednesday. One thing calls for deep thought, this start of the six weeks' period before Easter. One is the need for repentance. Fix your mind on the need for repentance for sins of the disposition. We do not have any murders to confess or any burglaries. We do have many failures to show the spirit of Christ in our intercourse with others. In Jesus' mind the lack of love in our lives is a great sin. Go over in your mind what sins of the disposition you should repent of and, with God's help, correct.

Help us, O God, to show love in our dealings with others and to drive out of our lives, envy, jealousy, prejudice and lovelessness. In Jesus' name, Amen.

Thursday, March 3

READ I TIMOTHY 1:15

WILLIAM COWPER, poet and hymn writer of the eighteenth century wrote, "I believe that no man was ever scolded out of his sins."

That sounds true, doesn't it? It is easy to get into an attitude of scolding things and people that we do not like or think to be wrong. People are loved out of their sins. They are persuaded to leave them—they are not scolded out of them. Take a few moments and run through the Gospels in your memory and imagination and think of Jesus' at-

titude to sinners. He never scolded them. He loved them. He said, "Be ye imitators of Me."

We thank Thee, O God, for the example which Jesus set us in all things. May we have more and more of the spirit of Christ that we may command Him to others. In His name, Amen.

Friday, March 4

READ JAMES 2:14-17

A TRAVELER in Russia some time ago reports seeing an office door in a large state building. On the door was a title: COMMISSION ON ELECTRIFICATION OF ALL RUSSIA. On the door below was a card which read, "Please knock. The electric bell is out of order." Quite a contrast! Commission to electrify all Russia, but not enough actual electricity on the place to ring a little electric bell!

It is a picture of big pretensions and smaller achievements, something we need to watch out for.

Give us, O God, spiritual and intellectual honesty and keep us connected with the Source of Power. Amen.

Saturday, March 5

READ PSALM 95:1-8

THE POWER of a living faith to give support in trouble has been amply demonstrated in records of men and women confined in Nazi prisons during the war. Those who had only physical strength did not last long. But men who had a faith that they were created in the image of God and had faith in God were the ones who had power to keep going under conditions of utter despair, humiliation and starvation.

Deepen our faith and trust in Thee so that Thou wilt be to us a sun and a shield, a present help in time of trouble. In Jesus' name, Amen.

Sunday, March 6

READ I CORINTHIANS 2:5

WHEN the great Christian leader of Japan, Kagawa, was in the United States many years ago, he held a conference with some students at an Eastern college. In discussing the claims of religion, one student told Mr. Kagawa that in the United States, in the time that Kagawa was away from the coun-

try, "religion has busted up." It was hard for Kagawa to understand what the student meant, but when he did understand, he smiled and said simply, "Mine hasn't."

His religion did not depend on what he had read in the paper or what others around him were doing. It came from the experience of his own heart and mind. If we want a religion that will not "bust up," ours must be a religion of experience, the response of faith to God.

O, for a faith that will not shrink from any earthly woe. For Jesus' sake.

Monday, March 7

READ I TIMOTHY 6:12

DEAN W. R. INGE, of St. Paul's Cathedral, London, once made a comment on Jacob's vision of a ladder. He wrote, "The normal movement of faith is double, like the action of the valves of the heart. In Jacob's vision, the angels were not only climbing up the ladder, they were also coming down it. It means that we are not to run away from life even to find God, but that we are to come back with our treasure as soon as we have found it." Faith is an activity of the soul, both in finding God and in bringing His power into life about us.

We thank Thee, O God, for Thy great invitation to come to Thee. Help us to seek Thee and to bring Thy love to the world. In Jesus' name, Amen.

Tuesday, March 8

READ JOHN 4:13, 14

THE VIOLINIST, Isaac Stern, made an interesting comment on Beethoven concertos. He said, "You can work on a Beethoven concerto for 50 years and never find a final answer. It is capable of any kind of expansion and new ideas. It is an alive thing."

In a deeper sense, the Gospel is an "alive thing." We cannot "finish" with the words and acts of Jesus. They come into the experiences of an individual or a nation or a world with new meanings. We can never finish with it, for it grows as time goes on. Let us keep the Gospel an "alive thing" in our own lives.

May Thy Word be indeed to us a well of water springing up to eternal life. For Jesus' sake, Amen.



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Wednesday, March 9

READ MATTHEW 5:9; LUKE 19:42

THE BIG new fact of our time is that we must live with the idea that our cities and towns might be totally destroyed. E. B. White, writing of one city makes this clear, as he writes, "A single flight of planes no bigger than a wedge of geese can quickly end this island fantasy, burn the towers, crumble the bridges, turn the underground passages into lethal chambers, cremate the millions."

This possibility to our cities and our world impels us to do two things continually. First, to pray that God may use His love and power for the survival of the earth. Second, to put the full strength of our lives to help create the public opinion that may powerfully guide our nation into the ways of peace.

Grant, O God, that we may be in every way the makers of peace. Amen.

Thursday, March 10

READ II PETER 3:13

WE HEAR MORE and more about the other worlds of outer space. Now we know that the other side of the moon looks very much like the side we can see! Men are being prepared to go to the moon or to other planets. We need to remind ourselves sternly that Earth is still our most important planet. It is far more important to explore the ways of living together in peace and welfare on Earth than it is to explore the rings of Saturn or the canals on Mars.

Help us, O God, never to give second place to the human needs of our world, including the need of the Gospel of Christ. In Jesus' name, Amen.

Friday, March 11

READ MATTHEW 5:20

THINK TODAY for a few minutes of two words which sound very much alike, "edge" and "edgy." In fact, they are different forms of the same word. Our goodness must have an edge. Our gospel needs an edge, so that it can cut into evil and accomplish results. "Edgy," on the other hand, means jumpy, nervous, irritable, grumpy, hard to live with, disposed to make a fuss about little things.

Do we have an edge or are we merely edgy?

May we have goodness that is more than commonplace, conventional and ordinary. May we reflect the spirit of Jesus. In His name, Amen.

Saturday, March 12

READ JOHN 6:66-68

MAY WE THINK today of an unusual subject, the failures of Jesus to win certain people. We think so much of

His successes—with His disciples, with men like Zaccheus and the Roman centurion, with Mary Magdalene. Think of His failures—with Judas, Pilate, the Pharisees. Think particularly of the people mentioned in our Scripture reference for today, "those who walked no more with Him." Why did they stop following Him? Why did Jesus fail to win the people He lost? Is there anything in our lives to keep Christ from completely winning us?

Grant, O God, that we never reach the point where we walk no more with Jesus. May we give to Him an undivided and lasting allegiance. Amen.

Sunday, March 13

READ I CORINTHIANS 10:12, 13

THINK of the military use of the word "contained." We see it all the time. There has been much talk and writing about the need to contain Russian expansion, to keep it contained in the limits now set about it. The word means to keep under control, to keep from expanding.

How much we need to contain our traits so that we have them held within strong limits. We need to "contain" envy, irritation, fear and greed. We cannot do it alone, by saying, "Evil, begone." With God's help and our watchfulness we can restrain evil traits.

May we wage an unending battle with our possibilities of evil. Keep us, O God, watchful and dependent on Thee. In Jesus' name, Amen.

Monday, March 14

READ PSALM 43:3-5

THE MAN we usually think of in connection with the exhortation to keep ourselves open to new truth and enlarged understanding of God and His revelation is John Robinson. Just before the Pilgrims left Holland, this pastor of the Pilgrim Church told them, "I charge you before God, to follow me no farther than I have followed Christ, and if God should reveal anything to you by any other instrument of His, to be ready to receive it as ever you were ready to receive any truth by my ministry. For I am confident that the Lord hath more truth and light yet to break forth out of His holy word."

O God, make us ready to receive more and more truth from Thy word, and day by day may we have larger understanding of Thee and Thy purposes. For Jesus' sake, Amen.

Tuesday, March 15

READ PHILIPPIANS 4:11-13

THINK TODAY of the things we have to live with, that call for much prayer and application of the best thinking we can do. There are, thank God, blessed

things we have to live with—family, friends, the church, the Gospel. But there are also things we have to live with which are not all easy or a joy. Often there are problems. There are for many people handicaps of many sorts, of health or money. There are people who are difficult and yet we are compelled to have continuing relations with them. We can spend our lives fussing and complaining and rebelling. Or we can say, "With God's help, I am not going to let this flatten me out. I will keep on top of it."

Teach us, O God, both how to live with the blessings of life gratefully, and with the difficulties of life triumphantly. Amen.

Wednesday, March 16

READ JOB 42:5, 6

THE WORDS of Job, used for our Scripture reading today, come appropriately into our thinking in these days of Lent. These verses picture the high service of religious vision. If we truly see God, we abhor ourselves. If we allow Christ to walk before the screen of our minds and imaginations, we see more than Christ. We see ourselves, our smallness against His greatness, our evil compared to His goodness. We find that feeling in the remark of Peter when he saw Jesus, "Depart from me, for I am a sinful man." Keep Christ in high visibility and we will be saved from any self-satisfaction.

May we so give our lives to Thee, O God, that we may say, now our eyes see Thee. In Jesus' name, Amen.

Thursday, March 17

READ II CHRONICLES 2:5, 6

IN THE STORY of King Solomon's preparation for building the temple, he says, "The house which I build is great, for great is our God above all gods." Those words referred to the physical house of worship. Let us think of what kind of a house we build to our God, when we mean the spiritual fellowship. Is our church "great" enough for our God? Think of two marks which should characterize a church great enough for a great God. It should be an *open* house in which all God's children are welcome. It should be a *power* house where lives are made strong for goodness and for service.

May Thy church be loved and served, O God. In Jesus' name, Amen.

Friday, March 18

READ PHILIPPIANS 3:12-14

CHRISTOPHER MORLEY once wrote, "Man is a folder of unfinished business." That is a remark well worth keeping in mind. We are not finished. We are still in the process of becoming



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LINES OF A LAYMAN

By J. C. PENNEY



THE IMPORTANCE OF READING

THE reading of good books is one of the most helpful ways in which young people can develop themselves. One of the saddest mistakes I made in years gone by was utter neglect of reading. I realize now what I have missed by not having read and studied more.

I should like to say to the young men in particular that it is a splendid thing to make money, but it is a greater thing to make a good way of life. If they will devote some time each day to reading the best books they can find they will derive a lasting benefit throughout their lives.

To read good books casually will not suffice. One must study every sentence and make sure of its full message. Good writers do not intend that we should get their full meaning without effort. They expect us to dig just as one is compelled to dig for gold. Gold, you know, is not generally found in large openings, but in tiny veins. The ore must be subjected to a white heat in order to get the pure gold. So remember this when you read.

Young men and women who are seeking to learn all they can, have minds capable of receiving and retaining new impressions. There is nothing that will strengthen the mind, broaden the vision, enrich the soul, like the reading of good books.

One can make no better friend than a good book.

something other than we are. A young man once excused a failure in conduct by saying, "That is the way I am made." A wiser person answered, "You are not made yet." We are still being made. Our relation to God is never finished. There is always a deeper, fuller relationship to be achieved. There is unfinished business to our character and to our service.

Help us, O God, to achieve our possibilities. In Jesus' name, Amen.

Saturday, March 19

READ PSALM 121:8

THERE IS A FINE balance to be achieved by both living alone and living in a group. If we are to have a well-rounded life, we must do both. Matthew Arnold wrote, "Yes, in the sea of life, enlivened . . . we mortal millions live alone." Jesus said, "Enter thy closet and shut the door." Our spiritual life needs being alone for prayer and meditation. But we also need to live in a group, so that we may be a part of it, and serve other lives. Private worship will fit us for longer and more effective service to other people.

Be with us, O God, in all our comings in to the place of communion with Thee, and in all our goings out to the place of fellowship with others. For Jesus' sake, Amen.

Sunday, March 20

READ JUDE 25

HERE IS a verse from one of the shortest books in the Bible, Jude, a book of only 25 verses. (Philemon also has 25 verses.) The letter ends with a benediction, "To the only wise God, our Saviour, be glory, majesty, dominion and power." Look at those four words. How can we give God those four things by our lives? The glory of God is love as revealed in Christ. Give Him glory by showing love to people. Give Him majesty by our worship. Give Him dominion and power over our lives by yielding our lives to Him.

May we give Thee, O God, not only words of praise, but dominion over us.

Monday, March 21

READ MATTHEW 7:21-23

AN ENGLISH POET, Stephen Spender, in writing his autobiography, wrote of how much more powerful concrete directions are than abstract, general ones. He wrote, "I think that, if, when I was young I had been told, 'Go out on that field and kick that ball!' or 'Sit at that desk and answer that question,' I had been committed to a particular task on particular occasions, I would have escaped a great deal of confusion."

Jesus continually urged His disciples

CHRISTIAN HERALD

to do good, specific acts, more than to use abstract words. We must put our goodness into the doing of good.

May our faith, O God, be shown in our fruits. Amen.

Tuesday, March 22

READ PHILIPPIANS 4:8, 9

A MAGAZINE EDITOR once said to a contributor, "If you have an idea, look at it steadily till you think you see in it something no one else has seen. Then it will be your own and it will be something I will want."

That is good advice about writing. Translated into religious terms, it is good advice about living. In our spiritual life, it means this—look steadily at the idea of Jesus Christ till you see clearly His meaning for you and your life. Then He will be not just a name but a Master and a Saviour of your own life. That calls for a long continued look and personal commitment.

May we see the light of the glory of God in the face of Jesus Christ.

Wednesday, March 23

READ JOHN 3:16

A MAN once said, "I hate humanity but I love Tom, Dick and Harry." That is only half the right way to love. Some people have the other half. They do not care for Tom, Dick and Harry but they profess great concern for the welfare of the human race.

We should love both the people by whom we are immediately surrounded and the human race near and far. Here, as in other things, Jesus is our Master and Example. He loved individual people. The Gospel is full of evidences of that love for particular persons. He loved the world and gave His life a ransom for many.

We are grateful, O God, for the light Jesus' words and actions throw on the way we should live. In His name.

Thursday, March 24

READ I JOHN 3:18

IN *Harvey*, a play produced a few years ago, there was a man who gave some startling, unexpected answers to common questions. When anyone said to him, "Can I do something for you?" he always asked, "Just what did you have in mind?" It was a disconcerting way of pinning a person down to some actual piece of help. When we talk in terms of serving God and man we ought to have some genuine service in mind.

Grant, O God, that our Gospel may not be merely in word but also in deed.

Friday, March 25

READ II CORINTHIANS 6:2

IN THE SAME PLAY referred to in our meditation for yesterday, the man

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mentioned had another question with which he alerted people who have vague good wishes. When a friend said to him, "Come up to dinner sometime," he would get out his little memorandum book and ask, "How about Tuesday?" His question was embarrassing, for it meant getting the invitation out of a vague generality into a specific engagement. It is a needed thing to get our profession out of an indefinite "sometime" that may never come, into a definite engagement.

Save us, O God, from postponing actions for Thee that ought to be done now. In Jesus' name, Amen.

Saturday, March 26

READ LUKE 4:18

THERE IS an obsolete and quaint use of the word "enlargement" which is worth our attention and remembrance. It was used of the process of releasing a prisoner from jail. In Massachusetts, for instance, it was the duty of the court to sentence a man to jail, until his "enlargement."

In another sense we all need "enlargement," to be set free from many jails that can confine us. We can be imprisoned in self-seeking. We can be imprisoned in the confines of a party or a racial group. We can be imprisoned by prejudices. We need the liberation, the enlargement of His spirit.

Set our feet, O God, in a large room that we may be set free from many things that would make us small. Amen.

Sunday, March 27

READ PSALM 32:8

AN EDITION OF A PLAY by James Joyce includes some memoranda and directions which he wrote to himself while writing the play, telling himself to "do it this way" or "that way." It seems a strange kind of writing. But it has valuable suggestions for us. We ought to give ourselves directions as we go about on our work and life. Often we pay little or no attention to the goal we are setting out for. We can become the ship without any rudder. Or we can set our course by the chart of life which Jesus gives, and by God's help and our close attention, give directions to ourselves for following the course.

We thank Thee, O God, for the promise, "I will guide thee with Mine eye." Help us to keep the direction we receive from Thee. In Jesus' name.

Monday, March 28

READ ROMANS 8:37-39

THE AUTHOR of a novel about mountain climbing, *The White Tower*, says that in mountain climbing "you conquer something in yourself by making the attempt." That is what we need in

living—"to conquer something in ourselves." Paul wrote that he kept the soul on top. The soul had conquered the wayward desires of the body. We must conquer many things in ourselves that might rule and ruin us. We cannot do it under our own power. Through God's help we can be more than conquerors.

We thank Thee, O God, that Thy help is available for us in every struggle for Christian character. Amen.

Tuesday, March 29

READ II TIMOTHY 2:22

A NOVELIST has said of writing a novel that the question is not, "Can I invent a story worth writing?" but "Can I create characters capable of actions worth recording?" Think that over. It is true of achievement in living as well as in writing. The most important thing in life is not what we *have*, or what we *do*, but what we *are*. The real question, now, and all through life is not, "How much money did I collect?" but "Did I create a character worth creating?"

Help us, O God, to put first things first, to seek first the Kingdom of God in our own lives. May we seek Thy help daily to attain likeness to Christ in our thoughts and deeds. In His name.

Wednesday, March 30

READ I CORINTHIANS 13:13

WE ALL CAN profit from an affirmation of faith written especially for patients in a hospital in a large city. Among the affirmations are these: "We believe in God who is like a good father. He is near to us and strong to help us. We believe our faith is a confident trust in the truth and goodness of God. We believe our hope is a power to fill the present and the future with deepest meaning. We believe our love is the means by which this faith will be made real in our lives."

May each day, O God, bring to us new adventures in faith, hope, love and walking in trust with Thee. Amen.

Thursday, March 31

READ ISAIAH 40:29-31

THINK OF THAT wonderful verse in our Scripture selection from Isaiah for today, "He giveth power to the faint." That is the great achievement of life, "to give power to the faint." We see it in the work of great artists and writers. We see it supremely in Jesus. Again and again in the Gospels, He gives power to those who need it. We see it in a woman of whom it was said, "She lighted many fires in cold hearts."

O God, may it make a real difference to people that we pass by. May we be bringers of strength and kindlers of fires in cold hearts. In His name. Amen.

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-DR. DANIEL A. POLING

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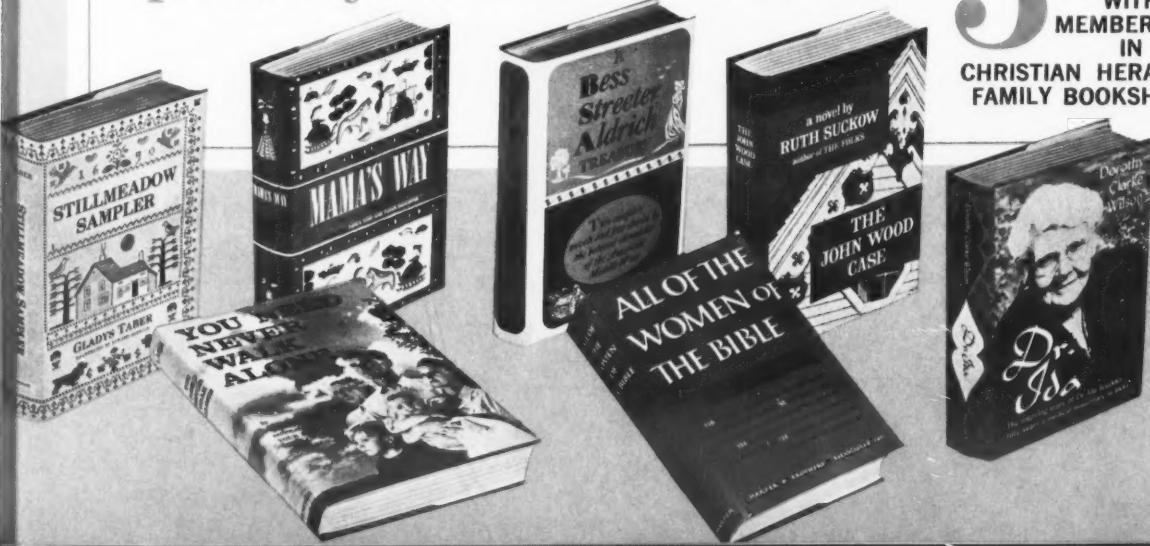
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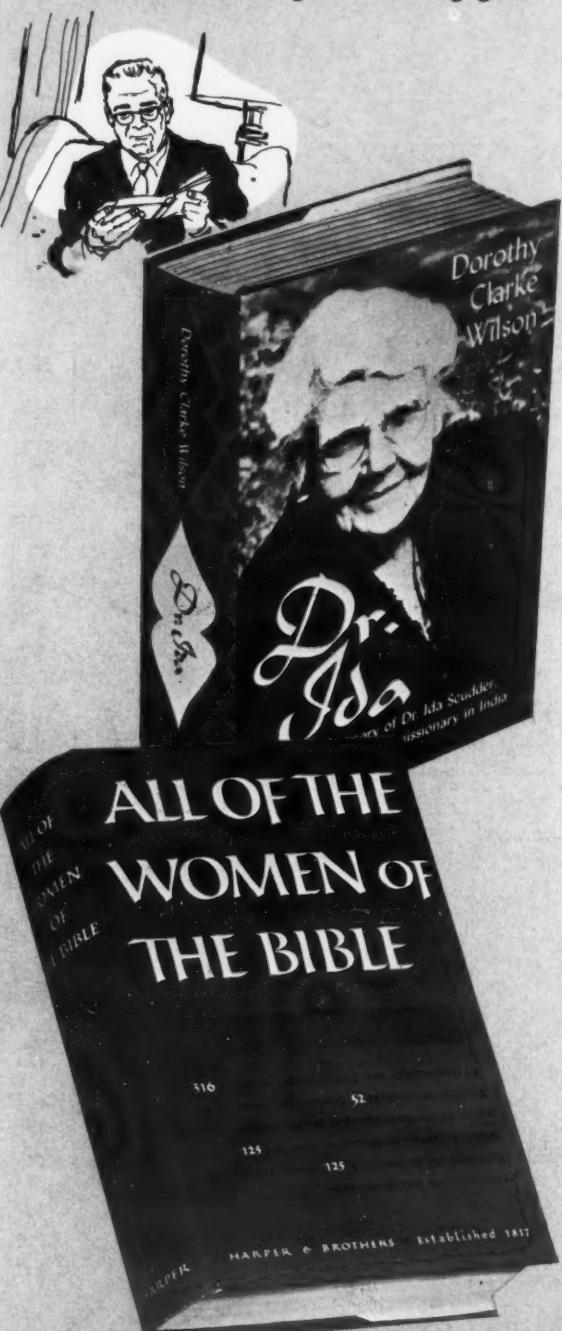
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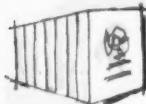
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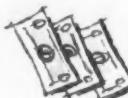
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NIGHT OF THE EARTHQUAKE

(Continued from page 28)

roads, tilted the shores of Hebgen Lake and sent eight-foot waves crashing down on Hebgen dam. The earthquake extended to Yellowstone Park, where it caused highway slides, damaged buildings and turned pools and geysers topsy-turvy.

Giving scant thought to their peril, the Greenes pushed their search for the injured. Tootie, clad in a suit of Ray's long underwear, pedal pushers, torn shirt and sandals, crawled over rocks and located the woman with the badly injured arm. She was Mrs. Myrtle Painter of Ogden, Utah. Soaked and chilled, Mrs. Painter was in severe shock. Her left arm was nearly severed in two places, and she had suffered a crushed chest. Nurse Greene went to work with the only equipment at hand—a sheet and a bottle of aspirin.

First thing was to stanch the terrible bleeding. Tootie found Mrs. Painter's gaping wounds, gave her aspirin, and saw that the woman was made reasonably comfortable in an abandoned trailer. Next, she treated the husband, Ray Painter, whose leg was pinned under a fallen tree and who also was suffering from shock and loss of blood. Tootie called for more bandaging. Helpful campers scraped up whatever they could find—more sheets, towels, odds and ends of cloth. Ray Greene formed a "bandage brigade" with a dozen or so men and women ripping up sheets and garments.

Suddenly the rumor came flashing through: "Hebgen Dam is going out. We'll be drowned like rats. Everybody up to high ground!" The Greenes knew that Hebgen Dam lay just seven miles up the canyon and, if it ever loosed the waters of Hebgen Lake, chances were that few would survive. Reports said that the earthquake and tidal wave had opened huge cracks on the face of the dam. At the same time, campers realized the waters were now rising rapidly in "quake lake," thus threatening them from another quarter.

"The thought of that dam bursting on us in the darkness was more terrifying than the earthquake," says the Billings nurse today. "Where could we escape? How could we move the injured?"

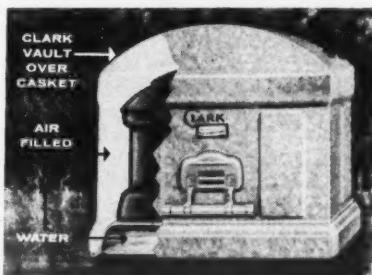
Campers took counsel. Reports indicated a high, safe ridge about five miles up the canyon, and the exodus began. Families clambered out of the deathtrap to the canyon highway on foot. Others teamed up to clear a road around the boulders—some as big as automobiles. As the road was cleared, automobiles moved the injured together with the remaining families. The Painters were evacuated in a trailer. Ray carried barefoot Steve on his back.



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His station wagon and belongings were already swallowed up by "quake lake." "No matter," he told Tootie, "we've still got each other and Steve."

At the ridge the plucky little nurse took full command. Making a quick check, she counted at least 15 critically injured, victims of flying trees and rocks. There was 72-year-old Margaret Holmes of her home town, Billings. It was a miracle she was still alive. She had suffered three deep body wounds and a severe blow on the head. Tootie bandaged her with bath towels, called for blankets and had the woman placed on an air mattress in the back of a station wagon.

She moved on. There was Clarence D. Scott of Fresno, Calif., with internal injuries, broken collar bone and severe lacerations. His house trailer had been crushed like an egg shell. At first Mrs. Scott refused treatment herself, then Tootie discovered she had severe injuries too. There was Mrs. Holmes' daughter, Verona, with a crushed ankle. There was another Billings couple, the Warren Steeles. Tossed about in the roaring slide, Mrs. Steele had a broken vertebra. There were the battered Anton Schreibers and seven-year-old daughter Bonnie of Billings. At the hospital, the little girl would require 32 stitches to close a gash over one eye.

"Strange thing," thought Tootie. "I haven't nursed for nine years since my marriage, and then just before vacation something prompted me to take a Red Cross refresher course. I wonder if God sent me here tonight?"

All the severely wounded were threatened by infection, which could become serious in a matter of hours. Gathering ice from camping kits and ripping the plastic cover from a trailer, Nurse Greene was able to fashion crude ice packs. It was 2 or 2:30 in the morning before the Billings housewife finished her first rounds and made sure that the injured had been given all the aid available. Her most urgent need, of course, was for pain killers. She quickly exhausted her supply of aspirin and looked around for something stronger. An Arcadia, Calif., dentist, Dr. Reed Quesnell, helped with an ampule of demerol and a small amount of codeine. It was used at once on Mrs. Painter and Mrs. Holmes. The Billings woman thought of the others, tossing in pain, and wondered if they would be able to make it through the long night.

Survivors give a vivid, hour-by-hour account of the grim vigil thereafter.

3 a.m. Fresh rumors panicked the little knot of campers huddled in the darkness. From radios, they picked up unconfirmed reports of the earthquake damage. "Looks like help won't be able to reach us for days," the word spread. Relatives of the sick and injured

crowded around the Billings nurse. Would aid come in time? Then there still was fear of Hebgen Dam. Were they out of the danger zone after all?

4 a.m. Now Tootie had to administer good cheer and hope along with her first aid. She calmed and comforted with reassurances planes would surely be looking for them first thing in the morning, and that helicopters would be arriving with medicines and supplies. She hoped she was right. Up and down the mountain she trudged, cheering first one litter case, then another. "Without sleep or rest, she was around checking on us and the other injured every few minutes," Ray Painter testifies.

5 a.m. Nurse Greene had fresh trouble on her hands. Tony Schreiber and Warren Steele slipped into severe shock. "Their color is bad and they're perspiring and chilling," she told her husband. With a nurse's know-how, she brought them around again, giving them liquids and keeping them quiet and warm. Shortly before daybreak, it commenced to rain. "I was glad," says Tootie. "The thunder drowned out the noise of aftershocks." She ordered fires built, water boiled, and more hot drinks for the injured.

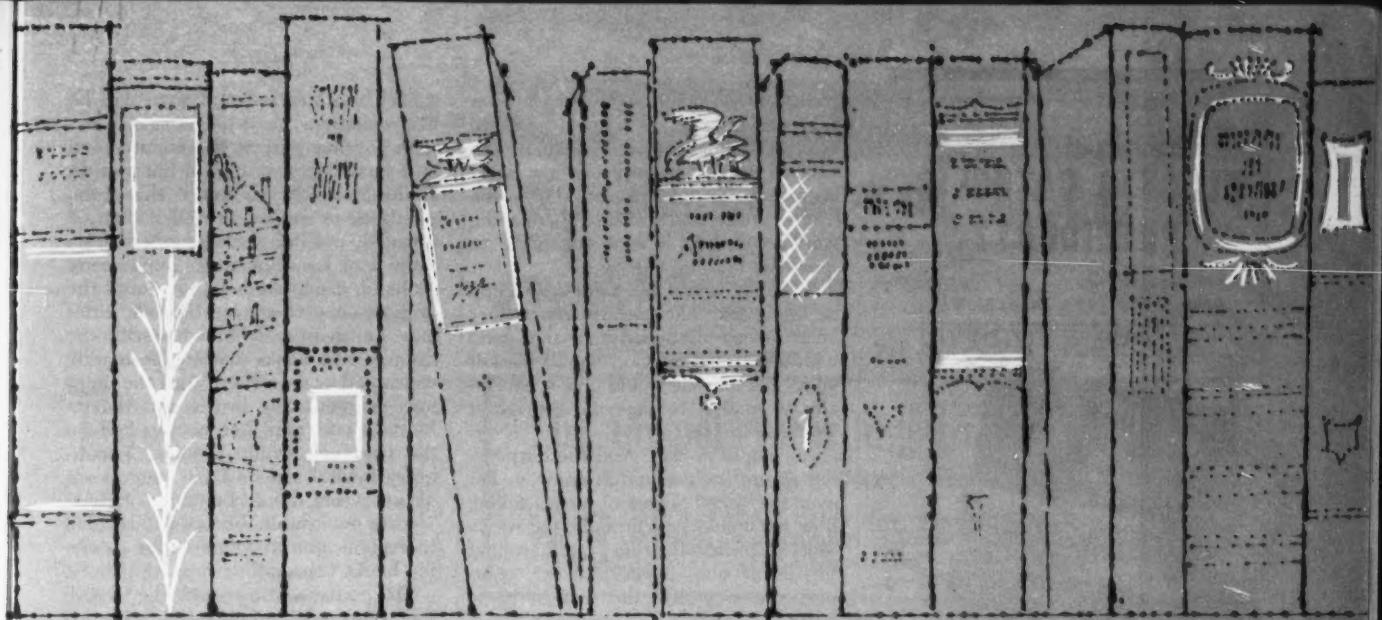
WITH dawn, came the whine of an airplane—and bitter disappointment. It passed over. No message, no medicine drop.

6 a.m. A dramatic rescue. In the daylight campers revisited the slide area and discovered an elderly California couple clinging to the upper branches of a tall pine. They were nearly submerged by the rising waters of "quake lake." Grover Mault, 71, and his wife, Lillian, 63, of Temple City, Calif., had almost given up. Rescued by boat, they were hurried to Tootie who found that except for exposure and shock, they were virtually unharmed. She prescribed a warm drink and bundled the pair in sleeping bags.

7 a.m. Planes—carrying sightseers, newspapermen and investigating authorities—criss-crossed the disaster scene. "It won't be long now," the nurse comforted pain-wracked Clarence Scott. Tootie breathed another prayer and gave him more aspirin. About this time, she heard that another nurse had been caring for a couple isolated from the main party.

8 a.m. Still no outside help. After-shocks were triggering new slides and tumbling boulders into the canyon. Apprehensive campers stoked their fires, pooled their coffee, rolls and left-over sandwiches. They urged Tootie to "take a break" and eat something. She sipped coffee and munched a roll. Now she counted the minutes in this life-and-death race, realizing the full dan-

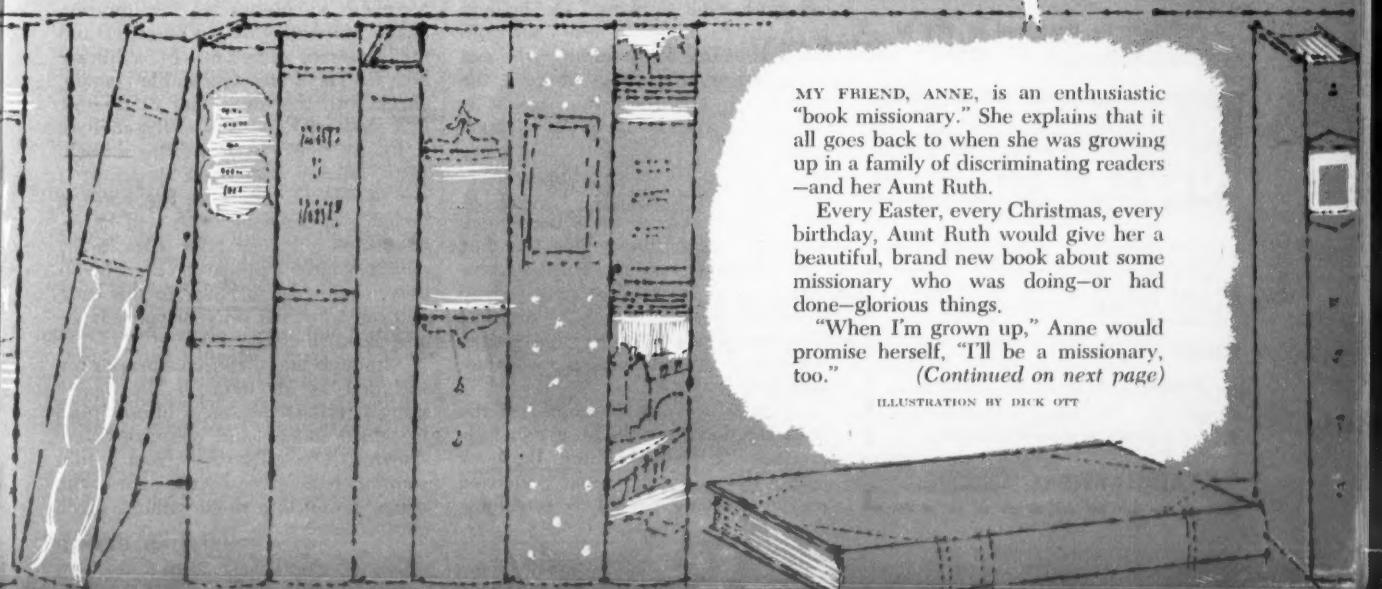
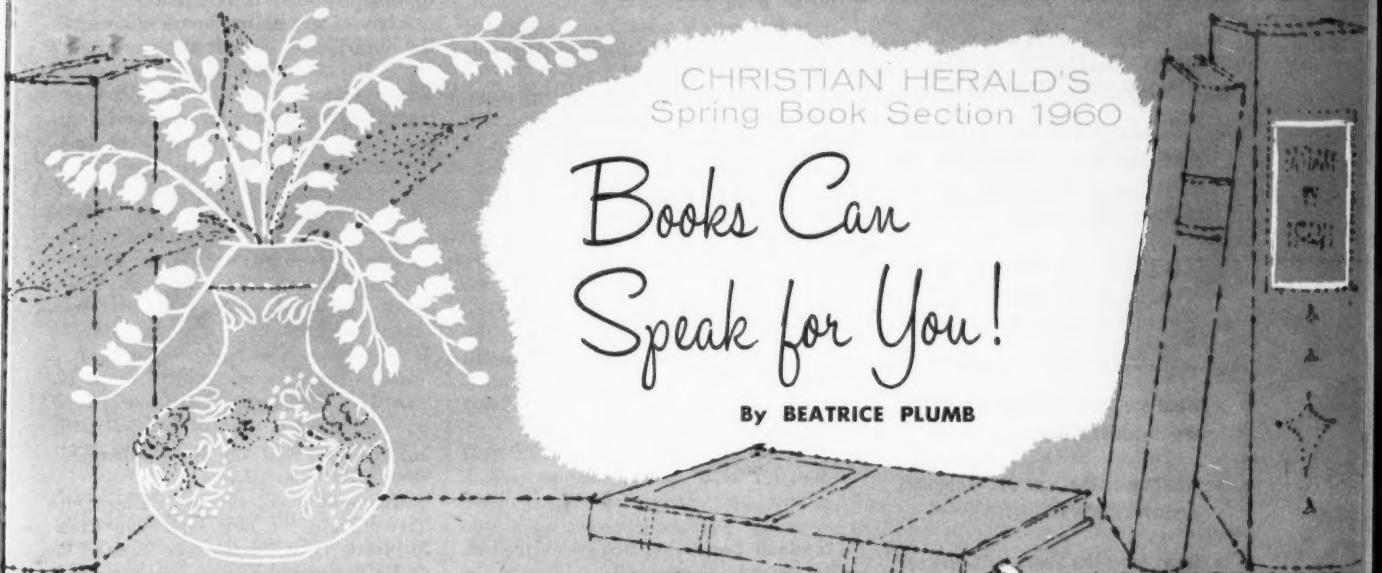
(Continued on page 57)



CHRISTIAN HERALD'S
Spring Book Section 1960

Books Can Speak for You!

By BEATRICE PLUMB



MY FRIEND, ANNE, is an enthusiastic "book missionary." She explains that it all goes back to when she was growing up in a family of discriminating readers—and her Aunt Ruth.

Every Easter, every Christmas, every birthday, Aunt Ruth would give her a beautiful, brand new book about some missionary who was doing—or had done—glorious things.

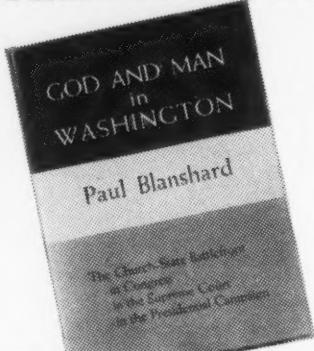
"When I'm grown up," Anne would promise herself, "I'll be a missionary, too."

(Continued on next page)

ILLUSTRATION BY DICK OTT

SHOULD AMERICA ELECT A CATHOLIC PRESIDENT?

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She never made it to the mission field. But in later years she resolved to be a book missionary. Whenever she finished reading an inspiring new book, keenly aware that it said things she longed to say, and said them better, she would welcome it as a substitute to speak for her.

Then she would buy a duplicate copy of this book that had spoken to her heart or strengthened her soul, and with a prayer that God would bless it on its mission, she would give it personally or mail it to someone she felt it would help.

As simple as that. And the outpouring of gratitude that has come to her over the years! Scores of letters telling how her books had brought the recipients just what they had been groping for—inspiration, comfort, cheer, courage, the way and the will to begin again!

Anne now carries on her "mission work" from a wheel chair. On a shelf, near her bed, is a stack of new books; also what she needs to make the mailing of them easy work.

She knows the contents of every book on that shelf, and where each will do the most good. And off they go to speak for her—some even to her own grandsons!

"They might not listen to an old fuddy-duddy like me," she twinkles, "but they will listen to what Pat Boone has to say to teenagers!"

She knows of many a lad whose life has been steered straight because the right book "happened" to fall into his hands at the right moment. "Sometimes," she says, her face aglow, "I was the one who put it there."

In her active years, she was in great demand as a speaker before church groups, at club luncheons, school assemblies. Now she lets some book from that pile beside her bed speak for her. If the organization has a library, she sends it the right book—"the one that can guide their thinking." Or, if there is no library, then the new book goes to some leader in the group, who can be relied upon not only to read the book but to talk about it.

Suppose you want to let a book speak for you? Where is the best place to put it? The community library? Will such a gift be acceptable? I asked Dr. Frank B. Sessa, Director of the Miami, Florida, Public Library. He told me, "The library is very pleased to receive donations of books. The only proviso is one we make in common with most libraries: the right to send the book or books to another library, if we cannot use them."

If there are already copies of the book you donate on the library shelves, yours will be added. If not, the book will go through the usual reviewing routine. Having passed its screening,

it will be processed and soon will be in circulation.

In another part of the country and in a smaller community, a librarian at White Plains, N. Y., reports that if the gift book or author is well known, it is usually put into service immediately; if the book is a duplicate of one already on hand, it may be held back until the original copy wears out. Specific titles may be cleared in advance with the library. Old books are not as readily welcomed as new ones, since the bindings are generally brittle and the re-binding cost may not be justified by the use they would receive. The library is glad also to have suggestions of books that should be on the shelves.

Your own public library will be glad to explain its arrangements for receiving books you may wish to contribute.

Or, perhaps, you would like to give that book which impressed you to a church library, to help deepen the spiritual life of the congregation.

I have spent happy hours talking to the librarians of church libraries in my city—Baptist, Lutheran, Methodist, Presbyterian and others. What a friendly, book-loving lot they are! Yes,



indeed, they told me; they welcomed new books from anyone.

Again, it is all so easy. After you have bought the new book you wish to donate, you simply take it, mail it or have the publisher mail it to the church library. There it will be screened, sometimes by the librarian alone, sometimes by the minister and the librarian, sometimes by a library board. Then, if acceptable (again, check with the library for its policy), it is processed and put on the shelves.

Inside "your" book will be a book-plate, bearing your name as donor. If you wish, you can give the book in memory of someone. This will be recorded on a special book-plate. Some churches have a prepared list of books they would like to have. In this case, you can leave the price of your choice and they will do the rest.

Although many church libraries are included as an item in the yearly budget, others rely on a library fund to which money and new books are donated. The gifts vary, from a substantial check given by the men of the congregation to a single volume given

by an appreciative Sunday-school class, in honor of their teacher.

Many a small town and city public library started, in its early days, as a project of the local Women's Club. First a handful of brave books on a rickety, home-made shelf in great-grandmother's parlor—and now, look at it! They were true book missionaries, those fine old-timers. Why not follow their example and give that inspiring new book to the library of your club?

SOME people are book missionaries by chance. For example, my little friend Grace Fiorello. She was the last person one would expect to promote an all-out campaign for a new book. For one thing, she was a busy wife, mother of four little children and expecting a new baby soon.

There were times now when Grace had to rest. She had time to read Edith Deen's *All the Women of the Bible*. It gripped her, fired her imagination. Those women came alive to her—Leah, Rachel, Ruth, Naomi, Mary. She decided to make the book live for the women of her church. She chose 21 of the characters portrayed in the book, and then selected women from her own congregation to impersonate them in a series of tableaux.

The women made their own costumes from "anything handy," and with truly beautiful results. Then, when costumed, with the few necessary stage properties and simple scenery added, Grace photographed them.

"I don't want to take credit for all 21 slides," she explains, "for our pastor took several. Rebecca at the well was one. We had to hunt a garden where there was a well, for that one."

When the Florida group of the American Lutheran Church met for its spring convention at the Garden of Peace Church in St. Petersburg, Grace was asked to give her illustrated "book review," as part of the program.

In all their radiant Oriental colors, the Bible women stepped from the pages of Edith Deen's book, to give their spiritual message to that audience of women from a dozen churches. And up and down their ranks went the whisper, "I must buy that book!"

Later, Grace brought her slides to my church, for a special program. She had written her own script to accompany the pictures. Running through it, like pearls on a golden thread, were excerpts from the book.

When the lights went on at the program's end, again came the thrilled chorus, "I must buy that book!"

Grace has managed to find time in her busy life to let that book speak for her in five other local churches.

There's another encouraging fact about book-sharing you should take into account. (Continued on page 56)

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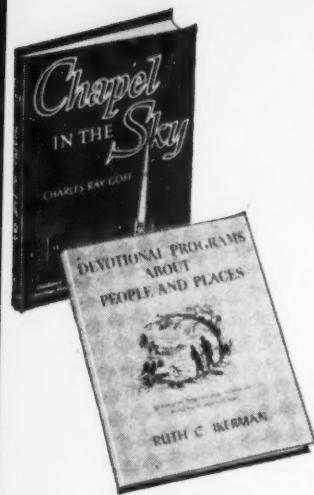
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THE NEW BOOKS

Reviewed by

DANIEL A. POLING
RUTH M. ELMQUIST

THE VITAL SPARK, by Lowell Thomas
(Doubleday, N.Y., 480 pp., \$5.75).

A master in the field of adventure and discovery and a writer with dynamic skills tells the story of 101 of the most exciting men and women in world history—from Solomon to Winston Churchill. He strives successfully to bring to life these personalities of the past and present. He, of course, could have selected yet other candidates as well, but these, as he expressed it, are "men and women who have impressed or beguiled me.... They are all charged with The Vital Spark." There are 32 full-page portraits. Among these are the faces of Socrates, Joan of Arc, George Washington, Lincoln and Lee, Sun Yat-sen and Mahatma Gandhi. The first biography is that of Solomon and the last Winston Churchill. The pictures are achievements in the fine art of portraiture and for me the most eloquent portrait of the 32 is that of Joan of Arc. A selection of *Christian Herald's Family Bookshelf*.—D.A.P.

THE MEANING OF DEATH, edited by Herman Feifel, Ph.D. (McGraw-Hill, N.Y., 351 pp., \$6.50).

A comprehensive and successful effort is made in this volume to enter into the problem of death from many different approaches. The 21 contributors represent the specific fields of medicine, psychiatry, psychology, physiology, psychoanalysis, philosophy, anthropology, religion, art and literature. Certainly profound contradictions exist in our thinking about death. At the two extremes, death is viewed on one hand as a wall, the ultimate personal disaster, and, on the other, as a doorway or "point in time on the road to eternity." The reading is at once a challenging intellectual experience, and in many of its passages both a religious and scientific comfort and reassurance.—D.A.P.

GOD AND MAN IN WASHINGTON,
by Paul Blanshard (Beacon, Boston,
251 pp., \$3.50).

A pre-eminent writer in his field comes now with a vigorous, carefully documented and completely objective report on church-state relations in America. Blanshard concentrates on the great controversies that have shaken the Supreme Court, Congress and the White House. He reaches his natural climax as of now with the question, "Can and should the American people elect a Catholic as Presi-

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dent?" Here as always, the author is controversial, but I find him both temperate and judicial. Certainly he attacks no institution, no individual. It is apparent that the author believes that a man who is a Roman Catholic, as much as a member of any denomination (other things being equal) has every right to become President, but that the country should distinguish between a President who is a Roman Catholic and a Roman Catholic President. Here is a distinction with a real difference.—D.A.P.

FROM PAGAN TO CHRISTIAN, by Lin Yutang (World, Cleveland, \$3.50).

Lin Yutang, world-famous Asiatic who is universal in his writing, was born the son of a Chinese-Christian minister. As of his own description, he turned pagan. Now on these pages, he describes his journey back, not only to the Christian Church but to a Christian experience. Here are three of the most significant sentences in the volume: "And when He (Jesus) went further and taught forgiveness and exemplified it in His own life, I accepted Him as truly Lord and Saviour of us all. Only Jesus, and no one else, could bring us to that direct knowledge of God... That teaching is enough. It is adequate." The church that he found adequate is the Madison Avenue Presbyterian Church of New York City. What a tribute is paid to Dr. David Read the pastor! A Family Bookshelf Dividend.—D.A.P.

THE DARK ROAD TO TRIUMPH, by Clayton E. Williams (Crowell, N.Y., 128 pp., \$2.75).

For a quarter of a century and more, Clayton E. Williams has been the pastor of the American Church in Paris and the front running American Christian leader in the exotic, distinguished capital city of France. He comes now with a volume of sermons that is characteristic of the mind and soul of a dynamic evangelical and always colorful preacher. The messages are for the Lenten season, and they enter into the passion and triumph of our Lord. In every sermon the eyes of the reader focus on the heart of the Gospel and on the Cross. Williams himself sees Jesus Christ crucified and risen from the tomb. One of the finest books in its field.—D.A.P.

JET AGE GUIDE TO EUROPE 1960, edited by Eugene Fodor (David McKay, N.Y., 826 pp., \$5.95).

The latest and most complete touring guide to 32 countries. From Portugal to the Soviet Union and from Iceland to Turkey, these lands are covered by plane, ship, train, car and bus. There are 826 pages, 44 maps. Nothing quite like it have I seen up to now.—D.A.P.

THE BIBLE READ AS LITERATURE, compiled and edited by Mary Esson Reid (Howard Allen, Cleveland, 375 pp., \$5).

The selections for the opening chapters of this volume are at once reliable and undogmatic. The essays in the second section were selected for their intelligent and sensitive feeling for both the Old and New

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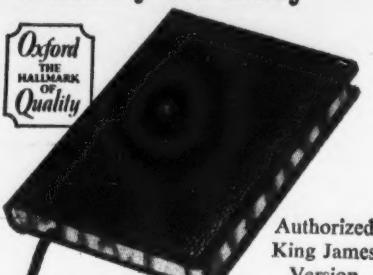
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THE LINCOLN LORDS, by Cameron Hawley (Little, Brown, Boston, 556 pp., \$5).

An overlength, dynamic, intimate novel in the world of American business, extraordinary in its delineation of character and pulsating with intrigue and adventure in the "Street." The story itself is the heart-beat record of the Lincoln Lords—Lincoln and Maggie his wife. It is the story of their marriage and parenthood and failures—rather his failure and her compassionate understanding—and at last their triumph over all. It is the wife who alone understands the husband and who saves him both from those who would have destroyed him and from himself. The character portrayal is discriminating, intelligent and convincing. A mature novel, not for Sunday-school libraries.—D.A.P.

CANALS, by Fon W. Boardman, Jr. (Walck, N.Y., 139 pp., \$3.50).

A delightful little volume crowded with illustrations, maps and fully indexed, tells the story of canals succinctly but comprehensively from the earliest history of man's engineering attempts up to the St. Lawrence Seaway. Which canal cost most to construct? Which was the first of which there is any record? Which is the longest?

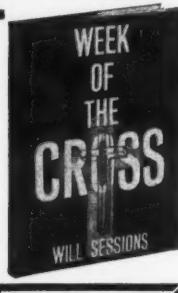
Here, too, we learn of the heroism of scientists and doctors who made possible success at Panama after the builder of the Suez Canal failed. One of the earliest canals, China's Grand Canal, 1000 miles long, is just now being widened and deepened. Charles Dickens took a ride on the Portage Canal which carried him 2,300 feet above sea level across the Allegheny Mountains. I found it an intrancing book, definitely worth much more than its price.—D.A.P.

THE SEVENTH WINTER, by Hal Borland (Lippincott, N.Y., 256 pp., \$3.95).

Hal Borland has written one of the most forceful and convincing stories of the frontier America of the Civil War and post-Civil War period that has appeared in a long decade. Jeff Ross inherits the urge of the adventurous cattlemen and goes on to out-adventure them all. For me, the author has created one of the most convincing fictional characters of any year. In 1871 he conquers his seventh winter in Colorado where traditionally every seventh was a bitter one.

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River, from St. Louis to the log-cabin city of Denver, here is fiction that is mature and not for church libraries but worthy and deserves to be a best seller.—D.A.P.

THE HUMBLER CREATION, by Pamela Hansford Johnson (Harcourt, Brace, N.Y., \$4.50).

Man is the "humbler creation" and Maurice Fisher, Anglican priest of a London parish, was a man—a fine, idealistic man, but a man with a desire for earthly things as well as the spiritual. Maurice's wife, Libby, was not meant to be a minister's help-meet; she was beautiful, but also self-indulgent, loathe to participate in church activities and totally incapable of mutual love. When one day Alice Imber, a widow caring for her invalid father-in-law, moved back to London from Canada, Maurice discovered that the "fondness" he had felt for her years before was turning to love and that she had the warmth, depth and understanding of life that Maurice was not getting in his marriage.

Maurice's solution to his problem will cause the reader to sympathize with him as a man and respect him as a man of God. Miss Johnson has written a mature novel in which she emphasizes that man in spite of his shortcomings can put principle ahead of desire, with a little effort, and that a marriage needs more than a physical foundation if it is not to remain a shallow relationship between a man and a woman. Certainly *The Humbler Creation* will be remembered by American readers for the strength of its message, the universality of its characters and the literary skill of its author.—FRANCES LEE

● A book recommended for adults only because of the nature of its subject matter. Definitely not a book for teenagers!

GREAT JEWISH PERSONALITIES IN ANCIENT AND MEDIEVAL TIMES, edited by Dr. Simon Novack (Farrar, Straus & Cudahy, N.Y., 351 pp., \$4.95).

Available, perhaps for the first time in popular form, are the life stories and significance of some of the outstanding personalities appearing in the first 3000 years of Jewish history. The editorial material has been prepared in each instance by a well-known scholar and authority.—D.A.P.

THE EDGE OF THINGS, by William E. Barrett (Doubleday, N.Y., \$3.95).

A volume as mysterious as the best mystery and more enthralling. It is a book of sheer fantasy—two novels and two novellas. They move across and explore beyond that strange borderline between reality and the supernatural. The range is from World War I to the beginning of the jet age. "Flight from Youth" is the incredible tale of a member of the Royal Flying Corps shot down over Germany who entered into the soul of an American flyer born in 1918. "The Blue Sleep" is an escape into tender adventure. "The Destroyer" is, as the title suggests, the destruction of a man trapped by his own insatiable lust to destroy. "Velma" is the weird tale of a test pilot's romance with a ghost. The Foreword is equally intriguing.—D.A.P. (Continued page 54)



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How to Select Children's Books

By MARION W. FARQUHARSON

A BEWILDERING array of children's books faces the inexperienced buyer in most bookstores—garish, lurid colors, comic-strip art, made-to-order series, and scattered among these many real treasures, the just-right books for the child you have in mind. With more than 1500 children's books published each year some acquaintance with general principles for finding these treasures is necessary.

Someone with a real desire to make the best choice is not likely to have any difficulty in rejecting the obviously inferior—books with bad drawings, poor color, stilted or "wordy" text. Unless it's to serve a specific purpose or to answer an interest that cannot be met by a better book, all those with a textbook look can be discarded. They will discourage the unenthusiastic reader, and better things can be found for the "bookworm."

Division of books by age, except in the most general way, is unsatisfactory, for the child's interest will depend on what he has read before, how much he has read or been read to, and on his particular interests of the moment. If you enjoy what the child enjoys you won't go far wrong in your choice. From your interest in his interests, your knowledge of his background, your instinct will lead you to the "treasures."

But there are some definite ways to narrow down your selection.

1. Read current book reviews in magazines or newspapers. These book reviews are usually written by people with wide experience of children's books and their use with children, and they have sifted out the chaff for you.

2. If there is a Children's Department in your library, consult the children's Librarian for suggestions. Ask to see the recent issues of "The Horn Book," classic magazine devoted to reviews of children's books and articles on books and authors.

3. Ask the child for advice on the type of books he prefers. His ideas may surprise you. I would have chosen fiction without hesitation for one 9-year-old, but she said, "I've just read a biography of Benjamin Franklin and I want to read three or four more." A serious biography was the choice here, in addition to *Ben and Me*—"a new and astonishing life of Benjamin Franklin as written by his good mouse Amos . . . lately discovered, edited and illustrated by Robert Lawson." (Little, Brown).

Because it's on her particular interest of the moment this little girl will get more enjoyment out of the wonderfully funny pictures and text than she could at any other time.

DON'T be afraid of giving a child the chance to stretch a bit. The boy or girl who finds reading difficult may need a book chosen for its well-known words and large print (unless you're going to read it to him) but to the good reader unfamiliar words are a delight, sometimes only half understood, but adding nevertheless to the zest of reading. When in doubt always choose the story a little beyond a child's age level. He can grow up to it.

The classics, both old and new, cannot be graded. *Heidi* is for the little girl who is ready for her—at 7 years of age if she has been read to often—per-

haps at 8, 9 or 10 if she's to read it herself. And the 12 or 13-year-old who owns a copy may dip into it now and then to bring back remembered pleasure.

For the practical child who thinks reading is not for him, there are ways of showing him that books contain information he can use. There is a wealth of science and how-to-do-it books for children, and Anne Thaxter Eaton in *Reading with Children* (Viking) reminds us that *Robinson Crusoe* is all about tools and their use.

For the youngest children—2, 3 and 4-year-olds—you're always safe with the familiar. This means simple, uncluttered pictures with good lines and few colors. Before long, imagination can be added to the well-known, as it is in *The Very Nice Things*, by Jean Merrill (Harper), in which an elephant comes upon a man's clothes in the forest and uses them in new ways, shoes for salt and sugar holders, socks for head and trunk warmers, etc.

4. As you browse through the quantities of books in your bookstore, pass over the garish and cheap-looking. This will include most of the series books because of their cheap paper and illustrations, their monotonous, made-to-order quality, and their very ordinary writing. Exceptions to this are such series as The Landmark Books (Random House) and The North Star Books (Houghton, Mifflin).

You will be struck with the good taste in the format of these, the variety of fine authors and the good writing. Though there has obviously been some suggestion of a formula in their planning, their brevity, their real values, and their modest cost make them good choices, particularly for the reluctant reader.

Look for good quality in book jacket, bindings, paper and type. Cloth bindings wear longer than paper-covered boards. It is important for a book to "feel right" in the hand, and to open flat at any page.

Such books as *Family Under the Bridge* and *Brother for the Orphelines*, by Natalie Savage Carlson (Harper), or *The Gammage Cup*, by Carol Kendall (Harcourt) will stand out at once from the crowd, for their quality is apparent at first glance in the jackets so beautifully illustrated by Garth Williams and Erik Blegvad, and promising more fine illustrations through the books, in the strong bindings and good paper. Your feeling that you hold a better-than-ordinary book in your hand will grow as you browse through them, for it's evident in the humor and originality of the drawings and the writing, and in the flavor of another land that they bring to you.

5. Always read a bit of the text. Is
(Continued on page 51)

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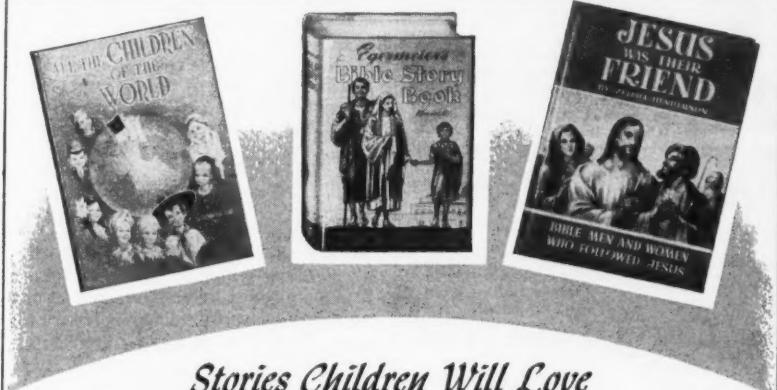
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Reviewed by MARION W. FARQUHARSON

NEW BOOKS FOR CHILDREN

BROWN COW FARM, A counting book, by Dahlov Ipcar. In a book even lovelier than her *Ten Big Farms* the author-artist pictures all the brown animals of the farm in numbers one to twenty-one brown horse, two brown dogs, etc.—but in the spring all these numbers are multiplied by ten. The full-page pictures in rich browns touched or backed with yellow-green couldn't be more beautiful. (Doubleday, \$2.50)

THE WOLF AND THE SEVEN LITTLE KIDS, by the Grimm brothers, and illustrated by Felix Hoffmann. It's good to have this beloved tale in such distinguished picture-book form. There are some who call it a "gory" tale, but the children do not agree for the six little kids are swallowed whole and rescued alive, and the wolf sleeps right through the cutting open and sewing up again. The pictures are subtle in color and line and tell the story by themselves. (Harcourt, Brace, \$3.75)

JENNY'S BEDSIDE BOOK, by Esther Averill. Jenny Linsky, the small black cat loved by so many children, is recovering from flu. All her friends come to see her and help to pass the time pleasantly until the Sand Cat arrives. In the large, bright format of *Jenny's Birthday Book*. (Harper, \$2.50)

A LITTLE OLD MAN, by Natalie Norton. Pictures by Will Huntington. There's satisfying adventure and a wish-comes-true ending in this simple but dramatic picture story of a little old man who lived all alone on an island. Some first graders can read it themselves though it is most useful as a picture book for 3- to 5-year-olds. (Rand McNally, \$2.75)

THE VERY NICE THINGS, by Jean Merrill. The small listener will be in on the joke from the start, for when William Elephant finds a man's clothes hanging on a tree he uses them for all the wrong things—hat for a bird bath, jacket for a sail, trousers for a coconut bag, and shoes to hold salt and sugar. The very nice man gives the story a happy ending by presenting the very nice things to the elephant to use as he pleases. Illustrated by Ronni Solbert in soft pink, grey and green. (Harper, \$1.95)

JEANNE-MARIE AT THE FAIR, story and pictures by Francoise. Beloved of 3- and 4-year-olds, Jeanne-Marie is back again—the little French girl with her pet sheep, Patapon. The gentle story and brightly colored, childlike pictures tell of a visit to the fair and of Patapon's search for his little mistress. (Scribner, \$2.95)

THE LORD WILL LOVE THEE, illustrated by Tasha Tudor. Text by Sara Klein Clarke. Stories illustrating God's love for the Children of Israel are simply told and beautifully illustrated in pencil and soft colors in this picture book for three- to seven-year-olds. (Westminster Press, \$2.50)

BILLIE, by Esphyr Slobodkina. A little tomboy balks at wearing girls' clothes, but finally consents to go to dancing school. The day comes when she has to wear a "tutu," and to her surprise finds that she looks pretty and likes it. A picture book illustrated in blue and pink wash drawings by Meg Wohlberg. Easy enough for new readers. (Lothrop, \$2.75)

THE TRAVELLING BIRD, by Robert Burch. A sensitive little tale on the old theme of a boy's longing for a pet. Dave was disappointed when his new pet turned out to be a parakeet instead of a dog. Caesar was an unusual bird, though. He talked, and he helped Dave find his dog. Brief but thoughtful, for young readers. (McDowell, Obolensky, \$2.50)

THE GOLDEN TOUCH, by Nathaniel Hawthorne. Humor and motion characterize the gold and orange-red illustrations by Paul Galdone for this old tale for children of all ages. The picture-book format will appeal to the 6- to 8-year-old group. (Whittlesey House, \$2.50)

FAVORITE FAIRY TALES TOLD IN ENGLAND, illustrated by Bettina. **FAVORITE FAIRY TALES TOLD IN GERMANY**, illustrated by Susanne Suba. **FAVORITE FAIRY TALES TOLD IN FRANCE**, illustrated by Roger Duvoisin. Retold by Virginia Haviland these three slim volumes contain 18 of the most familiar old fairy tales, such as Jack and the Beanstalk, Tom Thumb, Hansel and Gretel, Rumpelstiltskin, Sleeping Beauty, etc. It's good to have them in this attractive form with lively, varied illustrations and print large enough to entice primary children who are reaching beyond the second-grade readers. (Little, Brown, \$2.75 each)

LITTLE TUCK, by Clara Baldwin. Illustrated by Paul Galdone. Little Tuck did wish the day would come when he'd be considered old enough to go hunting with his Pa and older brothers. He has no lack of courage but seems to get into trouble wherever he goes. The day comes, though, when Pa, Ma, his sister and brothers all look at him with respect and he is invited to join the hunt. Eight- and nine-year-old boys will like this Kentucky backwoods story. (Doubleday, \$2)

CIRCUS MAGIC, pictures by Katharina Maillard, verses by Sharon Banigan. The artist has cut her decorative, stylized pictures from bright colored paper to give the poster effect in this very young picture book which features the same little clown on each page, watching or taking part in all the circus acts. The rhyming text is very brief. (*Dutton*, \$2.50)

PUSS IN BOOTS, by Hans Fischer (adapted from Charles Perrault). Hans Fischer's fairy tale illustrations are noted for their humor, design and originality. In this large picture book he has added a few amusing notes to the text as well. For the primary age. (*Harcourt, Brace*, \$3)

THE SNOW PARTY, by Beatrice Schenk de Regniers. Delicate, but comical pen drawings by Reiner Zimnik illustrate this "Once upon a time" story (based upon fact) of a little old woman who wanted to give a party. It did not seem likely that her wish would be granted in this lonely part of Dakota where there were no neighbors and little food. A blizzard brings a crowd of people seeking shelter and in the nick of time a K-M Bakery truck bogs down at the door-loaded with pies, pastries, cakes, cookies, cinnamon buns, and a special-order chocolate fudge party cake. This has the quality of a real American folk tale, though it is illustrated by a European artist who never saw Dakota. (*Pantheon*, \$2.75)

THE HAPPY BIRTHDAY UMBRELLA, by David Cornel DeJong. Illustrated by Harvey Weiss. The large, yellow um-

brella looked as though it belonged on the junk heap, but as David's friends keep giving him birthday presents to improve it, it becomes more and more wonderful. Finally, to crown David's joy, Alexander the cat decides he likes it, too. New readers will find this story simple enough for them. (*Little, Brown*, \$2.75)

ABE LINCOLN GETS HIS CHANCE, by Frances Cacanah. A "homey" account of Abe Lincoln's early life. All the familiar details take on a new warmth and meaning and will give young readers a fine picture of the humble beginnings of a great man. (*Rand McNally*, \$2.95)

SEA VENTURE, by Willoughby Pattison. Through the eyes of 11-year-old Michael we see and experience a voyage from England to the New World. Bound for the Virginia Colony the ship is wrecked on a Bermuda island where the settlers live for months and build two ships to take them to Jamestown. There they find a starving colony, but Michael joins in the hope for a bright future. This is good history told as an exciting story. (*Longmans, Green*, \$2.95)

LEAP INTO DANGER, by Leif Hamre. This translation from the Norwegian is a gripping story of two men in mortal danger and of their growing friendship. Though the story deals with the details of a struggle for survival after they parachute into the winter wilderness of northern Norway there is an undercurrent of fine human relationships, both in rescued and rescuers. (*Harcourt*, \$2.95)

HOW TO SELECT CHILDREN'S BOOKS

(Continued from page 49)

the writing clear? Does it present a vivid picture to your mind? Here's a bit from *Family Under the Bridge*: "Once there was an old hobo named Armand who wouldn't have lived anywhere but in Paris. So that is where he lived. Everything he owned could be pushed around in an old baby buggy without any hood, so he had no worries about rents or burglars." And one from *The Gamble Cup*: "It was quite untrue that the Minnypins, or Small Ones, were a lost people, for they knew exactly where they were."

6. Consider the child's background and his present interests, but put something new in his way occasionally. Fantasy may stretch the imagination of the scientifically-minded child and give him some conception of wonders beyond his understanding. Biographies of men who have achieved the goals he has in mind may bring him to the realization that there is much for him in books that are not just factual. And the romantic or imaginative child will be the richer for reading a fine biography or other nonfiction book.

Reading a book is not a passing thing with a child as it often is with adults. It goes deeper and is an experience as real as any adventure of his life. The

best ones he will remember as he remembers an exciting summer vacation. For a young nature lover try a book such as *My Side of the Mountain*, by Jean George (Dutton) in which a city boy lives off the land for a year in a remote and wild mountain area.

Honest children's books are written by authors who respect children and understand that to write for them takes just as much skill as to write for adults. The honest author has respect for his language and for the mind of a child, and this will be apparent in what he has to say and the way he says it.

THERE are a great many fine books for children, fortunately.

A teacher spoke of a 9-year-old friend of mine as having such "human values," due in great part to the fine books which have been put in her way, books that have let her share in other lives and other ways, and that have enriched her own life. She gave a sigh of pure happiness as she finished reading *Tal*, by Paul Fenimore Cooper (Stephen Daye Press) and expressed astonishment that in spite of all the "super" books she had already read there were still so many wonderful books in the world. ■



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By CHANDLER B. GRANNIS

WHAT'S OUR READING RECORD?

ARE we a book-reading nation? In more personal terms, did you or I finish reading a book in the past month—not because we had to read it, but because it gave us interesting information, spiritual inspiration, mental challenge or just plain fun?

Do we feel at home with books—in fact, ill at ease without them? Do we feel just a bit lost if we don't have one or two reading projects under way at any given moment?

Do we like to prowl around in the nearest public library every couple of weeks? Do we use the library in our own church? Do we frequently decide that we will buy a book when it comes to selecting a gift?

Do we read aloud regularly to our children? Do we make sure that each child in our house has books of his or her very own—old ones to treasure and new ones to discover?

If most of us could answer yes to most of these questions, we could certainly call ourselves, collectively, a nation of book readers. It isn't very clearly known, however, what our collective answers would be. What is known is not as encouraging as we might like to think.

One set of facts is provided by the public opinion surveys. Several times over a period of recent years, Dr. George Gallup's American Institute of Public Opinion asked a cross-section of adult Americans whether they were currently reading a book which they could cite by name—a book other than a textbook or the Bible. In 1937, 29 out of 100 people questioned said "yes";

Mr. Grannis is Associate Editor, Publishers' Weekly; editor, *What Happens in Book Publishing* (Columbia Univ. Press)

in 1949, 21; but in both 1955 and 1957, only 17 out of 100 named a book that they were reading when polled.

By contrast, similar questions asked in certain other countries in the mid-1950's brought out 55 replies of "yes" out of 100 people polled in England, 34 in Australia, 31 in Canada. (The Canadian figure, however, dropped last year to 26.)

The figures suggested both a decline in U.S. book reading and a relatively poor record compared with other highly literate populations. Observers of U.S. culture and education have expressed concern about these figures. After all, readership and leadership are not unrelated, and ours is a people which is urgently required to equip itself for world leadership.

HAVE our reading habits changed for the better, over the past two or three years? Public opinion experts are inclined to think not, while some people in the book industry suspect the picture has become brighter.

In 1959, public opinion surveys using slightly different questions from those of the 1939-1957 surveys brought out this fact: roughly one out of every five adults (people over age 20) could name a book they had finished in the month before being questioned. The books included paperback books.

Dr. Gallup points out that what was significant in this latest study was the great difference in book reading among people of different educational levels. Of those who had attended or been graduated from college, almost half—45 per cent—had read a book within the preceding month; among those with high school educations, one in four or five, or 22 per cent; among

people with only a grade school education, one in 20, or 5 per cent.

Interpreting such figures optimistically—which the poll-takers do not—hopeful members of the book industry foresee increasing readership of books because of the increased proportion of college graduates and the decreasing proportion of people whose education stops before high school.

One hopeful sign, if one may persist in the optimistic vein, is an upturn in public library circulation of books. In 1939, about 5½ books were circulated per person served by the libraries. By 1950, this had dropped to a little over 3½ books. In 1956 the figure picked up, to about 4½ books per person.

Moreover, since 1956 there has been better local, state and Federal support for our public libraries, and this has brought library service to a greater proportion of our people every year, through a total of more than 10,000 libraries in more than 7200 systems.

At the same time, there is a great movement all through our schools to build up the libraries in high schools and start them in elementary schools. School libraries may number about 20,000 at the present time.

In addition, it is becoming somewhat easier nowadays to see, select and buy a new book, even though there still are not nearly enough good bookstores in the United States. The new lines of paperbacks have contributed enormously to the accessibility of good books for the average consumer. They include some of the finest works of world and American literature. There is trash in abundance, to be sure. But, at a majority of the nation's 130,000 newsstands and candy stores, the careful buyer can find many splendid titles at 35 to 50 cents. In a growing number of bookstores and other shops, hundreds of serious titles can be found in paper covers at 95 cents to \$2. At least 500 out of the 6500 most active current paper-covered titles are religious non-fiction, available now at thousands of church and public libraries, church book tables, general and religious bookstores and many newsstands.

Perhaps we cannot yet call ourselves a bookreading nation. We are all confronted with insistent distractions. We are constantly on the move. In our family spending, we pay more, for repairing our TV and radio sets than for books. Yet we now buy close to a billion books a year, counting schoolbooks, Bibles, reference books, children's books, novels, technical books and all the other kinds of books. Next month (April 3-9), citizens' groups in more than 5000 communities will be celebrating the big annual reading promotion campaign, National Library Week, dedicated to "a better read, better informed America." ■

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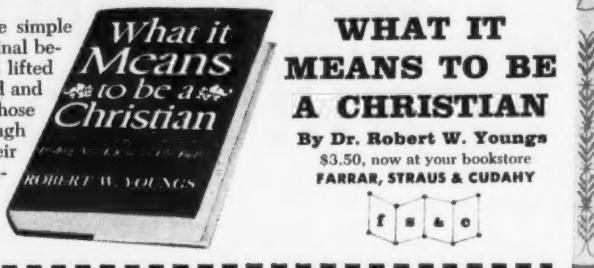
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THE NEW BOOKS
(Continued from page 47)

THE HIGH TOWER OF REFUGE, by Edgar H. S. Chandler (Praeger, N.Y., 264 pp., \$6.75).

Inspiring and illuminating story of the tragic refugee problem of our world today, poignantly illustrated and carefully indexed. Descriptions are detailed and compassionate and related to one of the world's largest relief organizations, the Refugee Service of the World Council of Churches.

I am of the opinion that this volume is the first complete account ever written of worldwide refugee relief.—D.A.P.

THE UNITED STATES SECRET SERVICE, by Walter S. Bowen and Harry Edward Neal (Chilton, Philadelphia, \$4.95).

Written by two former members of the administrative staff of the Secret Service, this book, unlike others in its field, is an unromantic, straightforward and at times understated account of the many contributions of the Service to American society. A few of the tasks this branch of the Treasury Department has undertaken through the years since its birth in 1865 have been the control of the Ku Klux Klan, apprehension of Mafia agents, protection of Presidents and other high officials. A well known example of valor on the part of a Secret Service man was seen in recent years when one agent gave his life to protect then President Harry Truman from an assassin when Mr. Truman was at Blair House November 1, 1950.

Bowen and Neal pay a much deserved tribute to all the high minded men of the Service who, in the words of the authors, represent "Justice, Duty, Courage, Honesty, and Loyalty."—F.L.

TO SIR, WITH LOVE, by E. R. Braithwaite (Prentice-Hall, N.Y., 192 pp., \$3.50).

This book, of a very remarkable British negro who was an ace pilot in World War II, has created wide comment and will be the subject of criticisms pro and con for some time to come. Incidentally, the author pays something of a tribute to the handling of the race problem in the United States. At any rate, he finds it less tinged with "hypocrisies" than he discovered it to be in the United Kingdom.

He became a very successful teacher of a higher class in a slum school in London. He won his way there over great odds. In the course of his first year he fell in love with the most attractive white teacher on the staff. His love was returned. The young people visited the young woman's parents and found them "willing, if not enthusiastic."

The book concludes with an emotional scene of vindication.—D.A.P.

WE ARE NOW CATHOLICS, by Karl Hardt, S.J. (Newman Press, Westminster, 223 pp., \$3.95).

A frank and impressively proselytizing volume for the Roman Catholic faith. From the scholarly introductory essay through the four confessions of faith by

the Lutheran converts it affirms, both directly and indirectly, that the Roman Catholic Church is the one and only true church, the Universal Church, and that as such it is the only open door to a right relation with God and assured entrance into heaven.

Here is, I think, the most scholarly theological present-day presentation of the Roman Catholic position on conversion. But this reviewer must conclude that those who are now Catholics, theologically at least, did not have far to go—it was as though they moved from one side of the room to the other. The volume calls for another, *We Are Now Protestants*, and I nominate Bishop James Pike of the Episcopal Diocese of San Francisco to at least edit and write the foreword of that volume.—D.A.P.

CERTAIN HARVEST, by Ruth Adams Knight (Doubleday, 359 pp., \$4.50).

A mature, dramatic novel of Peter Cooper in nineteenth-century New York. It is a convincing blend of history and fiction, fact and fancy. Peter Cooper emerges as New York's most distinguished and best loved citizen of nearly three quarters of a century—and he died at 92. There is much in the character and the achievements of this man that parallels the career and the multiple activities of Philadelphia's Benjamin Franklin. He, too, was an inventor—his "Tom Thumb" locomotive fathered the biggest railroad of its time, the Baltimore and Ohio. He inspired the Atlantic Cable and the Brooklyn Bridge. Here was a country boy who built one of the greatest commercial empires of its time and with a veritable passion to serve God and his fellow man established Cooper Union to provide education for the "working classes." His character was so transparently, convincingly honest that even his association with political scoundrels who deceived him was quickly forgotten. And when he died the city went into mourning as it had never before mourned for any man. Here is reading that rewards.—D.A.P.

JOHN KENNEDY: A POLITICAL PROFILE, by James MacGregor Burns (Harcourt, Brace, N.Y., 309 pp., \$4.75).

Though manifestly hurriedly done, this volume is well written and well illustrated with photographs that serve further to emphasize the attractive and convincing characteristics of the now front-running candidate for the Democratic Presidential nomination. Other candidates will be fortunate indeed if they may have biographers as discriminating, versatile and inspired.—D.A.P.

NEHRU: THE YEARS OF POWER, by Vincent Sheean (Random House, N.Y., 306 pp., \$5).

The most immediate and, from the standpoint of the West, most illuminating study of the great Indian statesman that has appeared within the decade. It is at once a perceptive and provocative account of the man as a person and as the leader of his people. The author has been intimately close to Mr. Nehru in the years about which he now writes. A particularly timely book for here and now.—D.A.P.



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(Continued from page 43)

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There are times when the best of Christians for some reason hit a spiritual low. All the old channels for an inflow of grace fail. They ask you to bolster their faith and nothing you say helps. They leave as dejected as they came, and you stay awake baffled, wondering what you could have said.

Let a book speak for you. There are uplifting books on victorious living, among them one that deals with your friend's specific problem. Order it sent to him, with a prayer that God will guide his reading.

There are times when a mother feels the urgent need to have a heart-to-heart talk with her daughter, so fearfully fast becoming a woman. There are things this lively youngster should know, and know in the right way. Often it is more simple and effective to

give the girl the proper book on sex than for her mother to deal with the subject herself.

Sometimes the teen-age son regards parental advice as lectures from an older generation which, having had its day, has now lost its zest for living. There is a book for him. Find it, and let it speak for you.

ONCE we had a furnace boy whose parents were Syrians who could not read or write English. No English was spoken in his home. When he came to our door seeking a job, he had just failed to pass 8th-grade English and so could not enter high school. He saw no prospect ahead but becoming a truck driver, like his brothers.

He had never liked to read. Yet I put in his hands one of Paul de Kruif's exciting books, telling of the fight against disease and of the life-saving new discoveries in the field of medicine.

To my amazement, the boy ate it up—slowly, it is true, but voraciously. His voice shook with eagerness as he read aloud excerpts from it, furious with himself when he stumbled over

the long words. When he finished the book, this slow-learning son of illiterate immigrants knew positively one thing. He was going to be a doctor!

Today, he is one, after years of struggle and sacrifice. He finds deep joy in his life's work. "God meant me to be a doctor," he wrote me. "I was born to be one. But I never would have known it if it hadn't been for that book."

Biographies and autobiographies of great and good souls can speak powerfully to the young. The inspiration of example can be a mighty force. Your gift of such a book to a young Christian might prove to be God's call.

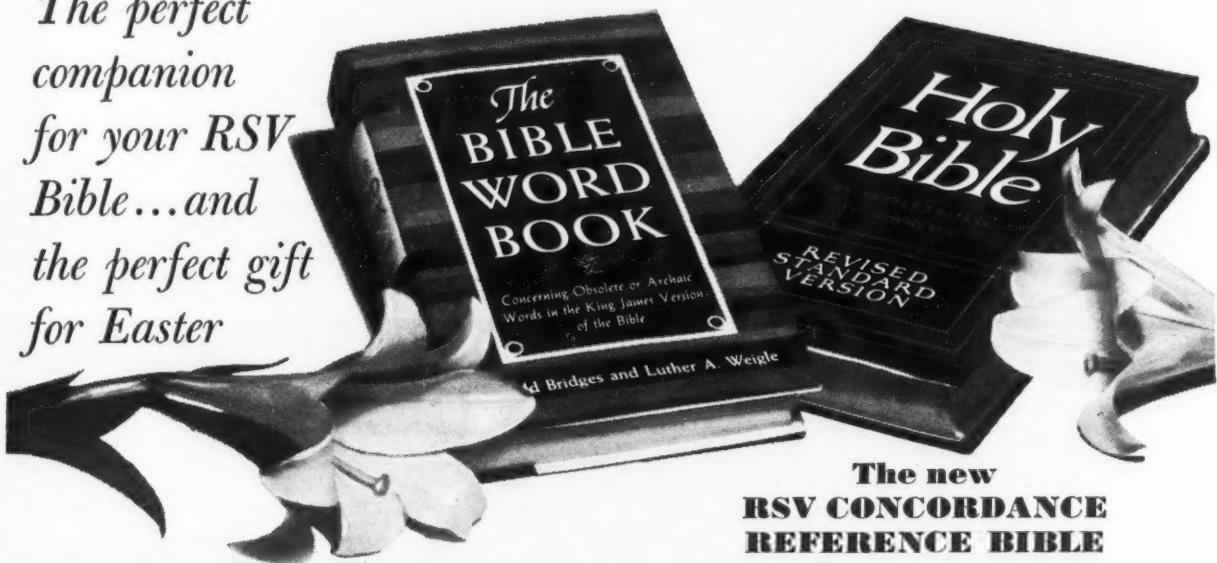
I have a shy little friend who has found her own field of book ministry. "It is hard for me to call at a friend's home where there has been a recent death," she confided. "I long to say the right, comforting word, but I get a lump in my throat, and begin to cry. So I send a book."

"Any special one?"

"Yes, very special, *The First Easter*, by Peter Marshall. It says so tenderly all I want to say, and can't—"

What about you? Are you letting books carry messages you cannot carry? Why not try it this month or next with even one book? ■

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NIGHT OF THE EARTHQUAKE

(Continued from page 40)

ger of the untreated wounds. She had no means to treat them.

8:30 a.m. Help at last! Dr. R. G. Bayles and nurse Jane Winton of Bozeman, Mont., flew in with the sorely needed antibiotics and gave morphine shots. At daybreak the doctor had chartered a plane to West Yellowstone, where he maintains an office. Spotting the SOS signs which the stranded campers had made with pancake flour on the dam and highway, he requested his pilot, Bob Winthrop, to land in a sagebrush clearing two miles up the lake. From this point Dr. Bayles and nurse Winton proceeded on foot and by boat to reach the stranded vacationers.

The weary Tootie greeted the doctor: "We've got 15 critically injured. Arm and leg fractures, broken backs, crushed chests, bad lacerations and shock. I've done the best I could."

DR. BAYLES took over. "She had done wonderful work," he testified later, "but I don't know how she accomplished it. When I arrived, she had the most severely injured grouped together so that I could treat them without delay. She had stopped hemorrhaging, kept everybody calm and under control. Several of the injuries could have been fatal if mishandled or not treated. There's no doubt about it; many of these people owe their lives to what this woman did."

The sleepless nurse made the rounds with Dr. Bayles, rebanded wounds, giving shots, and tagging the injured for the anticipated airlift to Bozeman, 100 miles away. Then, as the doctor left to make evacuation preparations, she resumed charge. Soon after an airplane dropped the long-awaited news: "Copters will be in the area, about 11 a.m."

At about the same time, a team of "smokejumpers," trained fire-fighters of the U.S. Forest Service, parachuted in with additional medical supplies; the nurse asked them to radio for blood plasma. Meanwhile, other doctors and nurses were on the way.

Shortly before noon of August 18, the first U.S. Air Force helicopter set down amid the treacherous cross-winds of Madison Canyon. The campers cheered. The Painters, 72-year-old Mrs. Holmes and Clarence Scott were the first to be airlifted; then the others in order of their needs. By three o'clock, the whirlybirds had completed their rescue work and for the first time in more than 15 hours, Tootie consented to rest. Her mission was accomplished.

Later that day, the nurse, Ray and Steve climbed aboard a chopper them-

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selves and were headed home. Says Tootie: "It was a heavenly moment when we took off from this trembling earth."

It was heroic nursing. All except two of the critically injured pulled through. And of what Tootie Greene had done to try to save the life of her mother, Verona Holmes said: "God must have sent her."

Arriving home, the Billings nurse

was widely acclaimed for her remarkable performance. Said the Billings Deaconess Hospital board: "The courage and skill you demonstrated is exemplary of the highest attributes of nursing." The Montana Nurses Association joined in a proud salute. Tootie's reply to these and other plaudits was a single, one-line statement that appeared in the local newspaper: "I only did what I could." ■

IN DIVINE HANDS (Continued from page 28)

could permit one of His faithful servants to so conclude his earthly life. As I stood there, sometime after midnight, broken by this experience, asking why, my father's mind cleared long enough for him to say in an audible voice, "God is good!" I shall not try to explain this experience. I only know that since then I have never found it in me to question the goodness of God.

Human commitment to the Divine purpose results when temptations, fears and doubts find an answer through faith in God.

The word of the psalmist, "My times are in thy hand," is an acceptance of God's plan and order for his life.

"Times" may refer to summit experiences and great crises of one's life, such as the choice of an occupation, the exchanging of wedding vows, or a spiritual renewal at a summer camp. Happy is the man who has sought to know God's plan for his life when he stood in the hour of decision. He will find that God's plan for his life is that manner of life in which he can best realize himself, serve his fellow man and glorify God.

"Times" may refer also, not only to great moments, but to the total of life passed in its routine way. Life, for most of us, is made up of washing dishes, the smiles and cries of a child, going to school or to work, the anxieties of paying the bills, the helping of a "fainting robin into its nest again," and all the mundane affairs of daily living—nothing exciting enough to be newsworthy. Let us remember that these, too, are from God's hand. The person who can find God in the simple things is one of God's happy children. Let us not fret about the big things which we cannot do, or are not given an opportunity to do, but accept the little things which we can and must do. Thus we will find purpose, God's purpose, in the routine of life.

All of us, sooner or later, discover personal limitations and physical handicaps. Our spirits may be broken upon the wheel by resistance; or, on the other hand, any one of these may be the lathe upon which our souls are finished with Christian graces. It is then that we need to pray: "God grant

me the serenity to accept the things I cannot change; the courage to change the things I can, and the wisdom to know the difference."

The words, "Into thine hand I commit my spirit" have been forever hallowed by our Lord's use of them on the cross. As Luke records, Jesus "cried with a loud voice, 'Father, into thy hands I commend my spirit:' and having said thus, he gave up the ghost."

It is significant that Jesus, in the hour of death, prefeces the quotation from the psalmist with "Father." Sin has flung its last crushing blow. Now, God the Father takes over to turn the death on the cross to the triumph of the resurrected life. It is in this triumph that the New Testament Christian is called to live.

It would seem that in these words David used, he is asking for deliverance and dedicating himself to God, not in death, but in life.

God is still looking for those who will commit themselves into His hands for life that they may be used by Him.

THE story is told that in 1872, D. L. Moody attended a meeting conducted by Henry Varley in a hay mow in Dublin. He heard the speaker say quietly: "The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him."

Back in London the next Sunday, as he thrilled to the preaching of Spurgeon, the words of Varley repeated themselves in his mind, "The world has yet to see . . . with and for and through and in a man!"

Moody pondered, "Varley meant any man! Varley didn't say he had to be educated, or brilliant, or anything else—just a man! Well, by the Holy Ghost in me, I'll be one of those men."

Thus it was that Moody committed his spirit into Divine hands. This is the kind of commitment that God is looking for from Christian America during Lent of 1960. All other kinds will fail to withstand the enemies of the cross. Nothing else will carry the church of Christ on to a sure victory.

Let us commit ourselves and "times" into safe hands—Divine hands! ■

RELIGION FROM WOOSVILLE

(Continued from page 25)

This is producing a fertile field for future juvenile delinquency."

Rev. Louis Evans, of the First Presbyterian Church of Hollywood, said, "Twenty-seven million youths in this land are as destitute of religious training as though they were born in the South Seas."

However, there is another side to this tarnished coin. In 15 years, YFC has established 2,400 Bible clubs. Average membership per high school is 40. Many club rolls contain more than 100 names. One of the largest clubs in Gary, Indiana, claims 500.

In 15 years, YFC has chartered 250,000 Saturday night rallies for YFC members and their non-church friends. Last year alone, they staged 10,000. The names given these assemblies speak for themselves: Youth-o-rama, Singarama, Quizzerama, Spookerama (Hallowe'en), Funspiration, and Weirdspiration. A rally is usually held in the biggest auditorium in town, never in a church. Each rally combines the best features of a college pep session, amateur night at the Bijou, and a revivalist camp meeting. Its purpose is to win a hearing and carry the Word to teenagers who would never hear it.

Another YFC activity is the youth crusade. Last year, young evangelists working out of their Wheaton, Illinois, headquarters held 400 special youth meetings. Every sermon was pointed at teenagers. Every convert was channeled to a nearby church of his choice. Teenagers ran the show, ushering, counseling, singing and testifying.

YFC workers are serving today in more than 40 courts and police departments. Their goal is to help kids in trouble, particularly first-timers. They counseled over 6,000 last year.

The YFC movement is now active in 45 countries. Their pink-cheeked evangelists have been stoned in India, imprisoned in Communist China, arrested in Vienna, killed in plane accidents. They have never retreated.

Last December, 10,000 YFC boys and girls used their Christmas vacation to assemble in Washington, D. C., to demonstrate their faith to the nation and its lawmakers. For three days, they took over the nation's capital, ate 80,000 meals without once forgetting to say grace, and conducted themselves with such Christian mien that the 32 hotels they jam-packed called them their best-behaved guests.

In tune with the times, Youth for Christ includes in its ministry a monthly magazine, a record and book club using only Christian materials, and a series of teen-beamed motion pictures.

This streamlined and modern movement is undergirded by an old-fash-



MEET THE BEAUTIFUL AMERICAN

A few years ago life for Chung San Kim was hopeless. He had no home in war ravaged Seoul, Korea. His mother died during the communist invasion. Even the chance to go to school was denied him. His invalid father could not earn enough for Chung San's food and school supplies.

One day a truly astonishing thing happened! A Save the Children Federation Representative came to their



Now there is hope!

more than the feeding of his hungry body was the chance to feed his equally hungry mind. Mrs. Busch's sponsorship meant Chung San could go to school!

Through correspondence, Mrs. Sonia Busch became more than a name to Chung San Kim . . . more than a sponsor. He called her, "Sister whom I only can see in dream."

Poignantly he wrote:

"Autumn has stolen away, and now it is early winter here in Korea. The skeletonized trees without reddened leaves are standing lonely . . . Praying for the happiness of my sister."

At the end of every letter he drew a picture to illustrate his thoughts.

With drawings and words touched by poetry, Mrs. Busch in Millbrook, N. Y. knew that in Chung San Kim's eyes, she is a *beautiful American*.

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ioned, evangelical faith and a rugged Puritanism that refuses to unbend even a little before the pressure of modern fads. YFC is dead-set against almost all Hollywood movies, steady dating, rock 'n' roll, and dancing. Yet, its membership booms. How come? is a question with a fascinating answer.

For one thing, leaders never talk down to youth. Through endless activities, they require youth to accept responsibility, and give them the right to be heard and recognized. YFC kids know that they are something special.

Another reason is that the wellspring of their inspiration is always the Bible.

President Engstrom, a salty graduate of Taylor University at Upland, Indiana, says, "We want to put the Bible back into our public schools through the lives of Christian young people. To do this, we must reach youth where they are, and where they are *in high schools*."

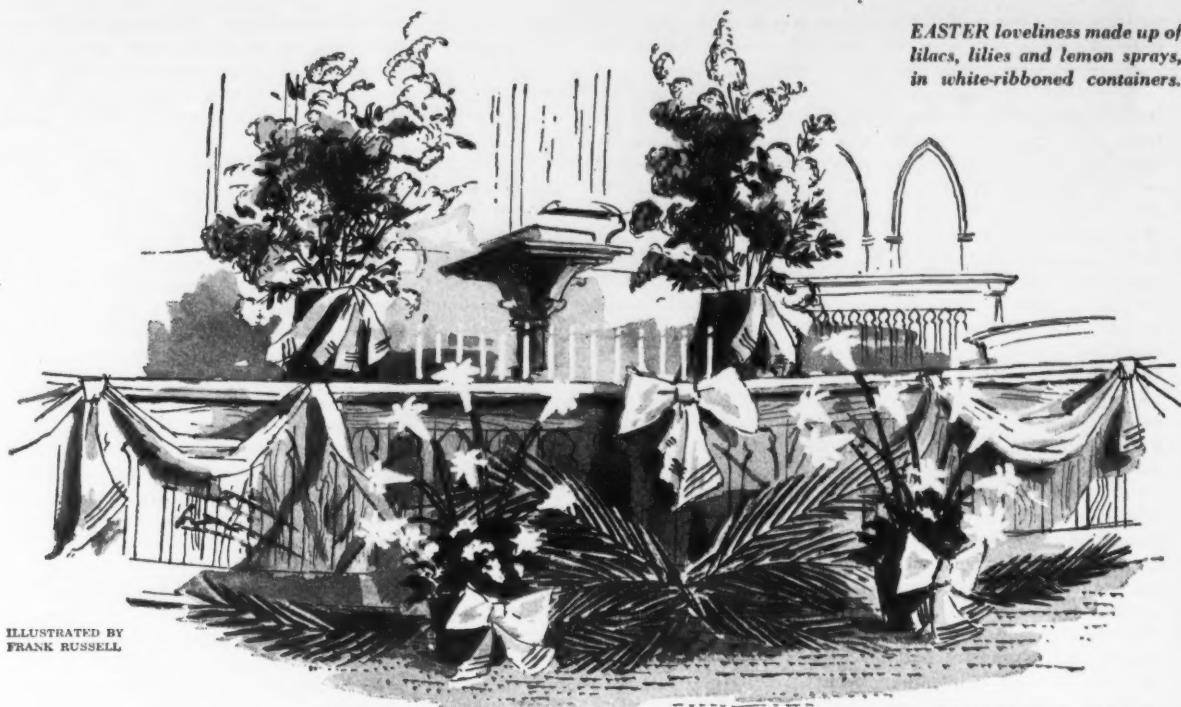
Where they are and what they are is the key to the YFC appeal of color, movement and noise. The chief lure is the youth rally, a teenage clambake which combines "corn" and Christianity. Saturday is the big night. The kids who come are bobby-soxed, pony-tailed, flat-topped, devout or irreligious; the degree of their faith makes no difference. The important thing is that they come and listen.

The corny part of the program includes novelty contests between amateur singers and instrumentalists, with everything keyed to a novelty theme. One recent rally pretended to take teenagers to Mars. At the hall entrance, they were given Mars bars and Milky Ways. Each seat was equipped with paper safety belts. Rockets decorated the platform. The leader was called the Master of Spacemonies. Every song made reference to the Great Beyond. The Bible message was "An Out-of-this-World Talk on Eternity."

The contest period of a rally pits stage-struck teenagers representing various YFC clubs against one another. Usually, there is a contest for the best Boy Preacher and the best Boy Song-leader. Five judges appraise each entry for usual qualities such as poise and appearance. One extra qualification sets these tests apart. Each competitor is also judged for his "Christian attitude." YFC literature defines this as a youth's inner desire to glorify Christ in his performance.

The highlight of a rally is usually the show-stopping Bible quiz. Memorizing Bible verses is an old Sunday-school routine but YFC improvements have turned it from a kindergarten game into an explosive, mental Donnybrook. Every Bible club supports its own 5-member varsity which competes in city, state, and national champion-

(Continued on page 71)



ILLUSTRATED BY
FRANK RUSSELL

*EASTER loveliness made up of
lilacs, lilies and lemon sprays,
in white-ribboned containers.*

By MARIANNE YOUNG

Flowers in the Church

SO MUCH has been written about the art of arranging flowers in the home that most housewives have become very adept at it. But very few have thought to transfer their artistry to the church where hundreds of people can enjoy it every Sunday.

In many churches floral arrangements for the services are in such poor taste as to be offensive, or even ludicrous. Often we see a tiny bunch of jonquils—suitable for a small tea table—on the altar of a sanctuary seating 500 people. A single geranium or Easter lily is all but lost in a similar setting. Garden calendulas are frequently jammed into tall, silver bud vases, and even pressed-paper containers—sent out with funeral flowers—are often used week after week.

Since most churches cannot afford professional florists, the weekly Sunday decorating can be a challenging opportunity for those members whose talents are not already being used in other church activities. With a few good properties and a yearly budget of about \$50, any woman who can arrange a good bouquet for her dining table can do an attractive, inspiring job for her church.

One woman I know began by taking inventory of all her church's miscellaneous decorating items. Discarding those items which were either too small or too ornate, she found several pieces that had unusual possibilities. Among these were four candelabra. Two were table-size, of brass, and with places for three candles. The other two were adjustable, floor-stand,



*MOTHER'S DAY observed with
white carnations, ivy, long slim tapers.*

CHURCH PARTICIPATION

wrought-iron pieces holding seven tapers each. She also found a pair of varnished oak plant stands—ugly but sturdy—and two artificial palms with removable fronds.

About this time my friend's church spent \$29 for a number of permanent decorating items—which included such seemingly unusual pieces as four old milk-glass, hanging lamp shades (\$2 each), two large lead, pin-point flower holders (\$6), 11 yards of 40-inch dusty-green rayon-taffeta (49¢ per yard), two 18-inch clear-glass battery cases, found at a junk yard, (25¢ each), two yards of chicken wire, which was cut into four equal parts (50¢), six ordinary clay flower pots with saucers (25¢ each), six ivy plants (50¢ each), one dozen red bricks (\$1) 20 low glass star-shaped candle holders (5¢ each), and 20 yards of wide, sheer-white ribbon (10¢ a yard).

THE green taffeta was used for making circular Victorian skirts to cover the old plant stands. The material was cut into four equal lengths, and two of these were joined at selvages to form a square for one skirt. The corners were then cut off to make a perfect circle of the material, which falls in even folds when thrown over a circular-top plant stand. (If only square-top stands are available, they can be converted by placing a circular disc of plywood on top of each stand.) The battery jars were scoured, and half the chicken wire (or two pieces) was jammed into each one. The six clay flower pots were used for holding sansivaria plants (which were donated by the Public Library when their plants were being thinned out).

Those parishioners who wished to offer floral or plant memorials were asked to make their purchases through the church's decorating chairman. Besides being more economical, this would aid the chairman in planning her decorations.

In the spring one should not overlook flowering shrubs, almost any of which can be used effectively if the arrangements are big enough. My decoration-minded friend made an attractive display of purple lilacs by placing them in the aforementioned battery jars. (Because of the weight and size of the jars, large and heavy boughs can be used without any danger of their tipping over.) The jars were covered with dark, green tissue paper to which purple metallic paper

bows were attached with scotch tape. Additional bows were then pinned to the green tissue skirts, thus carrying the green and purple coloring all the way to the floor. The church rostrum was then flanked with these bouquets, and a third bouquet was arranged on a low table in front of the rostrum.

During the spring and summer attractive arrangements can be made with such flowers as gladioli, iris, tulips and peonies. With these blooms it is well to remember that the arrangements should be very large in comparison to home displays. It is also more dramatic to have all flowers in one color rather than in miscellaneous hues—which tends to create a spotty effect. Although the battery cases were covered in the above-described lilac arrangement, it was done only for variety. Actually, the clear glass, with green stems showing through, is very attractive.

Nothing could be more appropriate for a Sunday which features youth work than a whole row of bright-red geraniums in red-crepe-paper-covered pots standing on the altar rail. A floorstand candelabra with seven red tapers is placed at each end of the rail, and fronds from the artificial palm plants are stuck through parts of the candelabra below the candles. Two ivy plants flank the organ console, and two more plants on a low front table complete the design. Such an arrangement should be planned for the Memorial Day season, when potted geraniums are plentiful and inexpensive. Other colors are equally effective, but should not be used in the same arrangement.

Geraniums will last for several weeks, and can be arranged differently each week if desired.

A "MUM" Sunday should be planned for October just before the frost, when owners are glad to give them away. Cut such plants close to the ground to obtain long stems, and gather enough to make big bouquets. Contrary to the one-color rule, garden chrysanthemums are effective in mixed colors, and the blooms need not be perfect. A good arrangement is to place four bouquets on the altar rail and three more on a low table in front of the rail. The bouquets should be in heavy brown pottery mixing bowls, which can usually be borrowed from the church kitchen. The lead pin-point holders, as well as the chicken wire, can be used to anchor

Flower arrangements

are not difficult.

Here are some do-it-

yourself pointers



CHRISTMAS joy abounds with gaily-colored papier-mâché bell clusters, fir boughs for children's service.



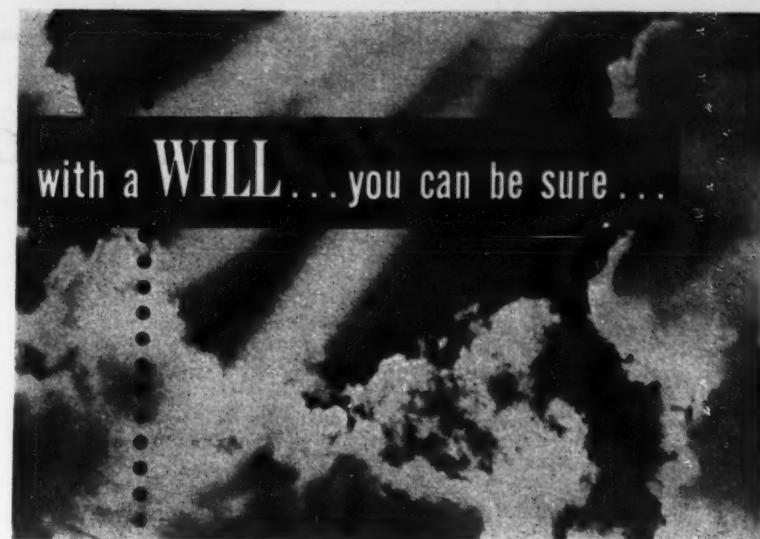
THANKSGIVING expressed in food display: squash serves as cornucopia from which flows apples, corn, carrots and grapes.

the stems. The two floor-stand candelabra, filled with yellow tapers, can be set in front of, and near each end of, the altar rail. And the green palms, in their original containers, should be set behind the rail so as to make a background for each candelabra.

Although decorations for special days should be unusually elaborate, they need not be more costly if a little extra imagination is used. For Easter the decorations should be dramatic as well as beautiful. One excellent design is to place a huge spray of palm leaves above the organ console, which can be done by tucking the loose palm fronds in between the organ pipes. This decoration alone can be used for Palm Sunday. To add to this for Easter, fashion four huge looped bows of white wreath ribbon. Tie one to the organ pipes at each end of the palm spray, and then pin the other two bows so that they cascade down the green skirts of the plant stands which have been placed on each side of the pulpit. The bouquet at the left should contain one dozen calla lilies and some sprays of lemon leaves—which can be purchased for about \$5. The other bouquet should have a white cardboard cross, to the center of which are tied three artificial callas (10¢ each). Crocuses are very small and have short stems. But quantities of them, gathered from a parishioner's garden, were jammed into long, narrow bread tins (also borrowed from the church kitchen) which were then covered with purple foil. These were stacked up on a little stairway of bricks built up on a small table in front of the lectern. Purple foil was also placed around the bricks. This completely new arrangement of crocuses, surrounded by the white of the lilies, ribbon and tapers, produced just the right regal color accent traditional to the Easter season. A dozen white tapers were placed in the low glass holders, and were arranged close together at the center of the altar rail.

It should be remembered that sансивария plants are extremely hardy. They require little sun, need to be watered only once a week, and make such excellent church plants that they should be used more extensively. Three of them on each of the two plant stands can be used to make an effective formal arrangement. But they should not be used too often, for this tends to lessen their dramatic effect.

Another Easter arrangement which is equally impressive and which costs about the same—but takes less work—is to distribute the palm fronds across the full length of the organ pipes, and then place in these fronds about three dozen white paper Easter lilies. The long wire stems of the lilies serve to hold these flowers firmly. (Although some decorators frown on the use of artificial



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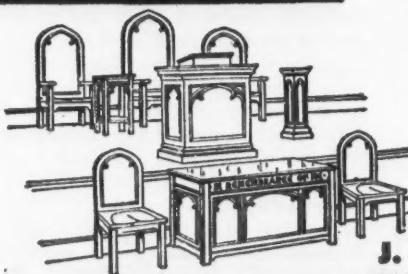
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By MARGARET ANDERSON

Scripture Reading: James 2:14-26

Hymn: "O Master, Let Me Walk with Thee" or "Go, Labor On"

Meditation: *Love*, a certain song suggests, belongs to *marriage* in the same way a horse belongs to a carriage. Bows and arrows, needle and thread, salt and pepper and bread and butter have similar affinity, too.

So do *faith* and *works*. According to James, each is barren when it stands alone. It's togetherness that gives them vitality.

We are fast approaching the time when grain will be sown, vegetables and flowers planted. And we earnestly believe that radish seeds will produce radishes, that grains of corn will stretch bountiful stalks toward the sky, in summer or fall. But it isn't believing so that wills the harvest. Harvest comes when believing is associated with the planting, watering and cultivation of the seed. Such "works" give "faith" its proper direction.

An old gentleman who rowed passengers across one of Scotland's little lakes understood this fact. I am told he labeled one of his oars, "faith," the other, "works." Curious, a passenger asked, "How come?"

"Well," the elderly gentleman explained, "when I row with 'faith,' I go around in a circle this way." He dropped the "works" oar and rowed with the one labeled "faith," alone. "Then when I row with 'works' alone, I go in a circle in the opposite direction. See." He demonstrated the procedure. "I need both of the oars to row a straight course."

As proof, the boatsman picked up both "faith" and "works" and dipping them into the water simultaneously, sped across the lake with ease. "It's that way in life, too," the man told his companion.

Not long ago I read about a Christian cowboy who likened his faith to the diligence with which he served his ranch master, indicating that he, too, believed faith and works own more than casual affinity.

"Lots of folks think that all they have to do is to shout themselves hoarse praising the Lord," he said. "This is the way I look at it. If I were to go around the house telling what a good fellow the boss is and how much confidence I have in him, then spend my evenings serenading him, I'd get fired mighty quick. But when I buckle on my chaps and hustle among the hills herding the cattle as I'm meant to, then I'm proving my respect and love as I ought."

Doesn't this sound a good deal like the little poem, "I love you, Mother . . ." in which several children vow their love, but only one proves it in helpful service? The hymn is true ". . . in work that keeps faith sweet and strong." No wonder James said that faith without works is vain.

Hymn: "Lord, Speak to Me."

Prayer: Heavenly Father, we do believe that You are our Almighty God. We do believe that it is through Christ, Your Son, that we have eternal life. And, because we do, we want our love to be more than lip service. Open our eyes to the opportunities that push upon us everywhere. Amen.

flowers, in a large auditorium is it impossible to distinguish them from real blooms—which can be very expensive. Also, artificial flowers can be stored indefinitely and used again and again.) In this arrangement, four fern plants—donated as a memorial—were placed inside the milk-glass lamp shades, which were inverted, and the four bows of white ribbon were used again, this time to increase the size of each unit. A real Easter lily was placed on a low front-center table.

Red and white flowers have come to be symbols for Mother's Day, which is a time when church decorators may

expect to receive offers of white flowers in memoriam for mothers who have passed on. An appropriate arrangement makes use of two dozen real carnations (half of them red, the other half white), two dozen artificial carnations (with the same color division), 14 tapers and five yards of red wreath ribbon. (Total cost, about \$15.) Discarded sheets are used this time for skirts on the plant stands, one in white and one dyed red. On the front of the white skirt a bow of white wreath ribbon is attached, and a similar bow of red is placed on the red skirt. The real carnations are placed in two quart

mason jars, all red in one and all white in the other. These are put inside inverted lamp shades which are placed on the red and white skirted stands respectively. The artificial carnations are tied with green cord to trailing ivy plants which are placed in groups of three on each side of the organ mirror, with all red to the left and all white to the right. In like manner candelabra are placed so that seven red tapers are on one side and seven white tapers are on the other. This concentrated color division provides a highly dramatic effect.

Flowers are not always essential to attractive arrangements. One of the loveliest and most appropriate decorations was a Thanksgiving arrangement which used only fruit and vegetables. Giant cornucopias were fashioned by slicing off the large ends of two Hubbard squash. After their seeds were removed, the squash were placed on two green-skirted stands, and were propped up from behind with several bricks. The squash cavities were then filled to overflowing with an assortment of fall bounty, such as ears of yellow corn, red apples, purple egg plant, clusters of orange carrots and enormous bunches of red and green grapes, which cascaded over the edges and which were held in place by nails driven into the squash shells. This food was later added to baskets sent to the needy.

All decorations do not have to be placed on the altar. An unusual holiday arrangement features six oversized evergreen wreaths, each three feet in diameter, made by a florist for \$1 each from the waste evergreen he collected when trimming the stems of his Christmas trees. The wreaths were not solidly packed, as is desirable when they are used at home where they are seen close up, nor were they perfectly symmetrical. But neither of these deficiencies impaired their decorative effectiveness for church use. The wreaths were hung on six light brackets around the church walls and were left untrimmed. However, color could be added by attaching huge bows of red paper foil or clusters of the large-size Christmas-tree balls, which can be bought cheaply after the holiday season and made part of the church's permanent decorations. Only the largest plain-colored balls should be used, and they should be tied in clusters of five or seven balls of the same color, with one cluster being tied to each wreath.

Another effective Christmas arrangement, which can be made up at a cost of about \$6, consisted of a number of unchoice evergreen boughs which were bought from a nursery and then hung in front of the altar rail by a green cord, which was attached to the book racks on the rear side of the rail. This method of attachment saved the altar

(Continued on page 67)

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For breakfast, offer a selection of toppings on a tray—honey, sugar, preserves, maple syrup, or mixed sugar and cinnamon. With a fruit for a first course and crisp bacon or frizzled ham as an accompaniment, it makes a hearty morning meal.

For luncheon, a scoop of creamed chicken or chipped beef on top and a salad at the side complete the picture. Also, French toast becomes a delightful dessert when you bake with a caramel glaze and pecans and serve piping hot with a generous scoop of ice cream.



For an unusual, toothsome dessert, make Caramel Pecan French Toast and top it with ice cream (above). Preparation is simple (right). Serve hot from the oven.

Christian Herald Large Quantity Recipe

OVEN FRENCH TOAST (for 48)

Eggs, beaten	$\frac{3}{4}$ quart
Salt	4 teaspoons
Sugar, granulated	1 cup
Milk, whole fluid	$\frac{1}{2}$ gallon
Almond extract	4 teaspoons
Enriched bread, fresh	96 slices

Combine beaten eggs, salt, sugar, milk and almond extract. Dip each bread slice in egg and milk mixture. Arrange 24 slices on each well-greased bun pan (18"x 26"x 1"). Toast in a hot oven (500° F.) for approximately 10 minutes, or until golden brown. No need to turn toast if pans are placed on oven deck only. Dark or dull finish pans shorten baking time. Toast may be prepared in advance and reheated on order by returning to hot oven (450 degrees F.) for 5 minutes. Portion: 2 slices toast per serving.

—Courtesy American Institute of Baking

Christian Herald Large Quantity Recipe

CARAMEL PECAN OVEN FRENCH TOAST (for 48)

Eggs	$2\frac{3}{4}$ cups
Milk	1 quart
Bread, enriched	48 slices
Butter or margarine	$1\frac{1}{2}$ cups
Brown sugar, firmly packed	$1\frac{1}{2}$ pints
Pecans, chopped	1 pint

Beat eggs and milk together in a 2-quart shallow bowl. Dip each bread slice in egg and milk mixture, turning them to coat both sides. Arrange on well-greased bun pan. Toast in a hot oven (450° F.) for about 10 minutes, or until browned on under side. Turn bread slices over. Combine brown sugar with melted butter. Spread about 1 tablespoon of mixture over each slice of toast and sprinkle each with 2 teaspoons chopped pecans. Return to oven for 7 minutes, or until topping is melted and under side of toast is browned. Loosen toast from pan immediately and overlap slices slightly to prevent sogginess. Serve warm topped with a scoop of ice cream, if desired.

—Courtesy American Institute of Baking

FLOWERS IN THE CHURCH

(Continued from page 65)

woodwork from being marred with nails or hooks. About 20 bows of red metallic paper were then made by cutting wide strips, folding them in bow lengths, and tying them in the center with green cord—which was also used to tie the bows to the evergreen boughs. A row of red tapers in the low glass star holders was placed on top of the altar rail.

A lucrative source of unused materials, often overlooked, is the display counter of department stores where faded or worn decorative items can be purchased at a fraction of their original cost, and can be restored by church members. For example, there are large white cardboard candles, wound with red ribbon, which can be hung from wall fixtures for Yuletide decorations. A church youth class restored these shop-worn candles by giving them a new coat of white paint and then wrapping them with a new, red satin ribbon.

TWO white papier-maché reindeer heads and one dozen 15-inch Christmas bells of the same material were bought from a store at a total cost of only \$4 because they were soiled. Church members coated these items with ordinary laundry starch and then sprinkled them with fresh sparkling artificial snow bought at the dime store. Placed at each end of the altar rail, with the bells in a prim row in between, the reindeer were a delight to the youngsters who attended the children's program. These animals offered a novel change in decorative ideas, and cost much less than a trimmed Christmas tree. For Sunday services the reindeer were removed, leaving only the bells, with each cluster now being accented by a pair of paper foil bows, one red and the other green.

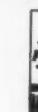
It is important to note in most of these decorations the symmetry of arrangement, the large size of the various items, and their repeated use in different ways. Much variety can be achieved merely with candles. They are most effective when lighted, and it is not necessary that they always be new ones. Don't be afraid to experiment with new ideas and unconventional materials. One of the most successful arrangements achieved by the writer was made up of bouquets of giant curling rhubarb leaves placed in the tall clear battery jars. She also had success placing pumpkins on the altar rail, and hanging red oak leaves from the church's wall lights.

With a little practice any woman who is interested in making her church more beautiful can find Sunday decorating a wonderful field of service. ■

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By D. ELTON TRUEBLOOD

MEN'S PLACE IN THE CHURCH

IT IS often true that the most significant movements, particularly movements in depth, never reach the newspaper headlines. This is conspicuously true of the religious vitality of our time, of which much has been written and spoken. It is easy to make an impression by reference to big attendance at public worship or by statistics of membership, but these may, in the long run, be superficial. The deeper evidences are seldom obvious, but they are the ones we need to know.

The most significant of these evidences is the remarkable change that has occurred in the expectations as well as the practices of those whom, in the past, we have called laymen. What has happened is, in fact, a potential revolution.

This Christian revolution has roots running far back into the past, but the crucial change occurred in the 1950's. This change has not been marked primarily by the use of new words, but by a new appreciation of what the old words mean. We have long known the phrase, "The priesthood of every believer." The exciting feature of our time is that this has, for thousands, ceased to be a mere catchword or slogan and has become a practical reality in everyday life.

Fifteen years ago, it was generally assumed in religious circles that the really important religious impact on civilization was made by clergymen and others who were professionally devoted to the promotion of the religious life. It was professionals who preached, prayed at banquets, wrote the books, counseled individuals, engaged in evangelism.

Today, in addition to all this, there is in all denominations and faiths a remarkable participation in religious work by the non-professionals. Many strong organizations such as the Christophers, the Layman's Movement for a Christian World and the Yokefellow have become channels by which, regardless of particular affiliation, people

who work as lawyers and business men and homemakers and teachers bind themselves in living fellowship for the strengthening of the total spiritual life of our generation. Years ago, Dr. John R. Mott, himself a layman, predicted the "liberation of the lay forces," and now, in a creative decade, part of his prediction has already come true.

Much of the new movement has been a conscious revolt against the inadequacy of Sunday morning religion. However valuable it is for devout and humble people to gather together in places of worship on Sunday, this never provides the real test. The real test comes on Monday and other work days. God may be more interested in factories than He is in church buildings and synagogues! In any case, what occurs on Sunday is badly misunderstood if it is looked upon as an *end*. Instead it must be seen as a beginning, which is justified only by what results.

THUS, many of the churchmen's conferences are now organized around the conception of vocation. Separate meetings are held for Christian lawyers, for Christian labor leaders, for Christian professors (and the professors concerned are often those who teach secular subjects). Recently, near Washington, a powerful weekend institute was held with the specific aim of helping devout government workers to understand better their lay ministry in government work. Other institutes have been arranged for journalists, for broadcasters, for doctors. Basic to all this effort is the fundamental conviction that the only religion worth having is that which impinges directly on common life.

Another evidence of the new development is to be seen in the way in which many of the clearest voices, calling for spiritual renaissance and telling concretely how to aid it, are "amateur" voices. The time is long past when it could be assumed that the author of a spiritual message would be a clergyman or a theologian. Witness the im-

pact of Charles Malik, recently president of the Assembly of the United Nations, who has aroused large sections of our population, including business men, to the necessity of having the life of the West represented by something more than financial and military might. The fact that Dr. Malik is not a clergyman has not hindered him from his fundamentally religious appeal and it has not limited the welcome which his message has received. Indeed, it is often apparent that the religious message of a lay leader is better received than is that of a man who is professionally religious, largely because the former is presumed to have no institutional ax to grind.

Part of the reason for the success of the late John Foster Dulles was that while, on the one hand he struck a consistently spiritual note, on the other he was all his life a layman engaged with the practice of law and statecraft. But though he was not a clergyman, he undoubtedly envisioned his work for peace as a practical ministry.

This notion of the ministry being widened to include common life is the idea that has taken hold of so many so deeply.

One indication of the radical change in religious conception that has taken place is indicated by Layman's Sunday. This observance, started about fifteen years ago, has now come to the place where, on the third Sunday of each October, more than a hundred thousand ordinary members participate actively in the conduct of public worship and in the preaching of the Word. Often the sermons of these persons are listened to with unusual interest by their fellow members, partly because the approach is fresh.

A third evidence of new development is shown by the growth of educational efforts. In the past we have had scores of theological seminaries designed to train the professionals and we have had thousands of Sunday schools for the education of the rank and file. Now we see the emergence of something radically different from both of these. This is the "Layman's Academy," which is now appearing in various forms and in widely scattered locations. The new development involves the teaching of theology to those who are engaged in secular occupations and is far more serious, more academic and more demanding, both in time and study, than the Sunday school.

AMONG the new educational experiments are the evangelical academies of Germany; the ecumenical institute of Switzerland; William Temple College of England; Parishfield, near Brighton, Michigan; Yokefellow Institute of Richmond, Indiana; the Layman's Academy

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of Rahway, New Jersey; and the Faith and Life Community of Austin, Texas. Each of these has arisen independently, so far as the others are concerned, for all represent an idea whose time has come. Movements seem to emerge when the need is sufficiently great.

The Layman's Academy, of Rahway, New Jersey, may be taken as an example of the new educational developments. This institution has completed its first year with 25 students, 21 men and 4 women. All these are employed people or are active mothers of families. They work all week in their spare time on their theological studies, and then meet together in classes for three hours each Tuesday evening. Sometimes they have extra meetings on week-ends. The course is a demanding one, with assigned essays, examinations, biography and all the other features we have learned to expect in respectable scholastic work. The short working day and the free week-end provide the time needed for such a serious intellectual endeavor. The studies include Biblical analysis, the Philosophy of Religion and the Christian Classics.

A fourth evidence of the new Christian development is seen in the phenomenal growth of serious religious reading by lay men and women. Once it was confidently assumed that the major market for religious books was the clergy, but no longer. Many local churches now have book tables, with lay men or women in charge of the distribution. The eagerness to buy is impressive. The Church of the Saviour, in Washington, never opens its doors without setting up a book table, whether on Sunday or during the week. The annual sale of books in one Retreat House amounts to nearly \$5,000.

So far as lay reading is concerned, this is almost sheer gain. Nearly all this reading is something which simply was not done a generation ago. The books read are by no means limited to light literature.

A fifth evidence of the new approach to the Christian cause is seen in a change of terminology. Though, in the recent past, it has been standard practice to refer to the non-professional members of a church as "laymen" and "lay women," a good many persons are now making a conscious rejection of this language. The trouble with the present understanding of the word "layman" is that it has come to mean almost the exact opposite of what it meant in New Testament times. Then it referred to the whole company of the "called." Now, as ordinarily regarded, it refers to that part of the Christian movement that is *not* called.

The problem has arisen in part from

the widespread adoption of the word by various occupational groups. We speak of the layman in law as one who does not know the law, and the layman in medicine as one who is not able to practice. It is obvious that such a conception, when it comes back to the Christian movement from which it started, is disastrous. There is no place in the Christian movement for those who merely observe and do not practice!

Since it is probable that we cannot save the word, we must coin new terms. What will they be? Perhaps we do best, as we wait for new terms, to speak of "recruits in a Christian task force," of "volunteers in a new Society of Jesus," of those who are engaged in "the ministry of common life."

Words make a tremendous difference, because false language can lower the sense of expectancy with which men and women face their Christian opportunities.

What we have is not yet a full revolution, but an exciting promise. Much depends now on the way in which the promise will be fulfilled. If the men's clubs in the local churches, which are now so numerous, become mere knife



and fork clubs, there is no significant gain. If they become genuine fishermen's clubs, in which each man understands that his Christian responsibility is personal evangelism, great things can occur.

Only a minority of the new potential leaders have as yet fully realized that their ministry, if it is to be effective, must be far better trained, far more disciplined and far more thoughtful than it now is.

The idea of a universal ministry, including people of all walks of life, is a great one, but it can never become really effective unless the universal ministry is also a trained ministry.

Christians shall some day look back on our time in amazement and disbelief that a democratic nation like America would have scores of seminaries for the training of professionals, but, until our own recent past, *not one* seminary for training laymen. This is changing, but it must change much faster, if we are to make our wonderful new spiritual resource really effective. ■

(Dr. Trueblood's next article directed to men in the church will appear in May C.H.)

RELIGION FROM WOVSVILLE

(Continued from page 60)

ships. Since 1956, the American champs have been sent abroad, all expenses paid, to compete for international honors.

Teams wear special uniforms that range from Comanche head-dresses to bopster blue-jeans. A team wins points when a member, responding to the quiz-master's question, leaps to his feet ahead of the opposing team and gives the right answer. That wins 20 points. If his answer is wrong, he loses 10.

Sharp competitors spend days memorizing New Testament books and strengthening their muscles in order to get the jump on opponents. First boy or girl up gets the nod, so a Jack-in-the-box response can win points. To eliminate human error, experts have had to devise an electronic system to indicate who jumps first. Chair seats are usually wired so, when its occupant takes off into the wild blue yonder (and they do!), a light flashes.

Observing the national finals at Lake Winona, Indiana, in 1959, *Time* magazine made this bemused report on the Minneapolis and St. Louis teams, the last of 2,000 competing quintets:

"So thoroughly did the contestants know their subjects that often a single key word was enough to indicate both question and answer. As Quizmaster Jack Hamilton began slowly, 'How does one frustrate . . .' St. Louis Captain Kruse was already on his feet. While his teammates silently prayed for him, he concentrated for 20 of the 30 seconds allotted to him, then finished the question: ' . . . frustrate the Grace of God?' He went on to fire the correct answer (from Galatians 2:21) by saying, that righteousness comes by the law instead of by grace."

The St. Louis team won by 60 points and became national champions.

The religious part of a rally begins with the testimonies of teenagers. One rally uses a roving mike in the hands of a sharp-witted director, much like a TV interviewer. Often a souvenir gift is awarded. Testimonies are brief and to the point. In hundreds of cases, what one boy or girl has said was the turning point in another youth's experience.

Next, teenagers hear a talk directed straight at their personal problems, such as going steady, cheating at exams, and staying out after curfew. Finding the right speaker is often a big problem, for this talk is the heart of the work. Everything else is icing on the cake. YFC has distributed a guide to help and direct in the choice.

"Outstanding citizens do not make good speakers unless blessed of God," it says. "Many good men are not good speakers. We need a straight-from-the-



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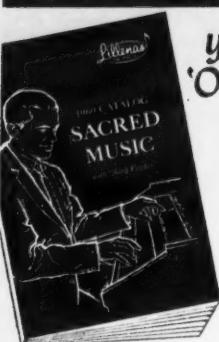
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How to be saved, make it clear. Many astute theologians have debated the point for years. Not the YFC speaker. He settles it thus:

"Sitting there with your mortal hulk draped over an armchair or wherever you are . . . m'friend, you're lost. You plan to be an upright, honest, ever-lovin' citizen. Great! But you could become the world's number one Who's Who and still be heading straight for hellfire and brimstone. Get what I mean? 'Lost' means you're separated from God. Salvation is what God has provided through the death and resurrection of His Son, the Lord Jesus Christ. How do you get salvation? The Bible lays it on the line so simply it only takes 'yes' to make it yours. First, realize that you are lost, a sinner. Second, face the fact that God has provided salvation for you. Third, receive by faith the salvation provided for you. Will you do it?"

"Seekers" who accept the invitation at the end are counseled, referred to a local church and enrolled in a mail follow-up course on Christian living.

In the beginning, skeptics doubted that teenagers would sit still for such a forthright approach. Torrey M. Johnson, YFC's first president, said in the beginning, "It is our obligation to win souls for Christ. We must preach a Gospel that is geared for teens, but it must be founded on the Rock."

Time has proved him right. At breakfast one morning, a youth named Ted looked his alcoholic father in the eye and said, "Please, could you wait a minute while I ask a blessing?"

"I'll do no such thing," the father roared. The boy bent his head for a moment of silent prayer. The same thing happened each day for several months. One day, the young minister whose rallies Ted attended, received a phone call. "I'm Ted's father," the voice said. "I just want to tell you that one year from today I'm going to throw a party for all your kids and we're going to serve cokes. I'm swearin' off. I want to accept Christ. I've seen what He's done for my boy."

One year later, having passed his self-imposed test, he gave the party.

Another rally guest was a Wisconsin boy named Mike who was stubbornly proud of his delinquency. After five years of school, he was still in the second grade. He had a mind—his IQ was 120—but he would neither concentrate nor obey. The grandparents with whom he lived had no control over him, and his grandfather was a sot.

A YFC member invited Mike to a rally where he heard a message that moved him deeply. At the invitation, he went forward with tears on his cheeks and asked how he could be saved. When he reached home that night, his first words were, "Granny, I've been saved. My sins are forgiven."

As time passed, it became apparent that something had touched the young rebel in a new way. He read his Bible each day and studied hard. The astonished psychologist who had treated him canceled an earlier decision to send him to a mental hospital. One Sunday, he took his grandparents to church, where they turned to God. The case is far from closed but Mike seems to be on the road to recovery.

After the first meetings in 1945, it became clear that the hard facts of Christian commitment were exactly what youth wanted. In 15 years, the fact has not changed. Last summer in Denver, YFC members held their 780th consecutive rally.

The appeal is world-wide. Last August, a rally in Mexico City filled an auditorium to capacity with 2000 teenage delegates from all over Latin America. That assembly then exploded into 672 other youth meetings attended by 136,000 teens. Over 2000 conversions resulted.

FIFTEEN years ago, mass evangelism was thought to be dead and buried with the memory of Billy Sunday and Dwight Moody. Torrey Johnson, pastor of the Midwest Bible Church of Chicago, seeing thousands of young soldiers and sailors on the streets, had a premonition. If those boys were thrown back into civilian life without guidance, many would be in serious trouble.

In other cities, youth campaigns were getting under way. In New York, a young layman named Jack Wyrtzen was filling a Times Square auditorium every Saturday night. Torrey Johnson mortgaged his home and used the money to rent Chicago's famous Orchestra Hall. He enlisted a speaker, a lad recently out of college whose brand-new pastorate was an unfinished basement church in nearby Western Springs, Illinois.

When the Orchestra Hall rally was over, two things were clear. Midwestern youth wanted religious guidance and would respond to straight-from-the-shoulder preaching; dozens had

come forward in response to the invitation. Second, the young, earnest speaker, Billy Graham, possessed an astonishing gift for striking fire in the hearts of his hearers. That winter, Graham became the first full-time employee of the YFC dream.

As money came in from collections and gifts, other evangelists were engaged. Graham, Johnson and several others went to England and established Youth for Christ in Britain. Presently, young preachers were spreading the word everywhere. A rally in Oslo, Sweden drew 22,000. In Belfast, Ireland, nine rallies were held on the same night. In Holland, two young ministers held 37 meetings in 24 days. In Chicago, Memorial Day of 1946, 70,000 people sat in Soldiers Field in the largest all-youth assembly ever held.

Established churches in some cities resisted their "invasion," fearing that YFC would draw away young members. "You don't understand our aims," phone calls and letters from Wheaton said. "We are after the kids who don't go to church. When we get them, we send them on to you." YFC policy still prohibits the scheduling of any Sunday meeting because that might hurt regular church attendance.

With the rally program packing

auditoriums all over the nation, YFC leaders began to hear of an interesting development in Kansas City, Missouri. A teenager named June Raby (who was destined to become a missionary in Japan) had organized a Bible study class among her high-school friends. The class was meeting each week in an empty study hall. Reports said that a half-dozen had attended the first meeting, then a dozen, then several dozen. Significantly, the movement had spread to other schools.

DISASTER struck when school authorities refused to permit school premises to be used any longer for a religious meeting. They spoke of the separation of church and state. Suddenly, it seemed that Judy's idea was doomed.

Two young men who had helped the clubs get started thought otherwise. They were Al Metsker, the YFC representative in Kansas City, and an ex-GI named Jack Hamilton. In emergency session, they considered what to do. Hamilton said, "Why not buy a bus and use it for a portable club-room and chapel."

So they bought an ancient bus on credit, painted it until it gleamed like a rainbow, and added giant letters to its sides spelling out, "Youth on the

Beam" and "A High School Bible Club for Keen Teens." Each day, the bus was parked before a different high school, serving a different club. It gained attention and made a cozy meeting place.

When the story reached Chicago, YFC leaders invited Jack Hamilton to join their staff as national club organizer. Suddenly, their dream included a Bible club in every high school in the world. They had a long way to go.

They opened their 100th club in 1951. The 700th came in 1952. The 1,800th in 1956. The 2,400th was organized last year. Astonishing progress, to be sure, but spokesmen say it is only a beginning.

"How can I get a club started in my home-town," letters to Wheaton ask. One answer is the example of a Wyoming lass who came home from a summertime Bible conference determined to have a club in her school. Schoolmates said, "Leave us out. You're pushing a square idea."

Discouraged, she wrote Jack Hamilton to ask for guidance. "I'm all alone. The others are against the idea. What can I do?"

Jack told her, "You and God make a
(Continued on page 78)

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The Lesson Background

● March 6

God's Help Is Sure

ACTS 23:6-11, 16-24; PSALM 46:1

The story of Paul's arrest at Jerusalem and his subsequent experiences until he finally reached Rome takes up nearly one-fourth of Acts. Trials, imprisonments, ship-wrecks are described by Luke in great detail. It certainly sounds like an eye-witness report by one who had made notes. Why do Paul's trials and tribulations find so large a place in Acts?

Perhaps Luke saw in the arrest, the trials, the prejudice of the Jewish leaders and their conscienceless tactics much that reminded him of the sufferings of Christ. He wrote for Christians facing increasing persecution. They must not be surprised. Like Paul they should be encouraged to be faithful witnesses, literally martyrs, honored to be found worthy to suffer for their Lord.

Another possible reason for Luke's detailed report may be discovered in the emphasis given to Roman justice. Generally the Roman officials and soldiers treated Paul fairly. It was Jewish prejudice that led to Paul's trials. Jewish leaders hounded him and would never be satisfied until Paul had suffered the same fate as the Christ he preached. Rome is pictured as his protector, securing as much justice for him as could be expected. Is this a suggestion that Luke was writing particularly for Gentile readers?

"God's Help is Sure." There was a loving Providence saving Paul's life. Yet this Divine intervention came to one who did what he could to help himself. Paul did use a legitimate diversion to create an argument between Pharisees and Sadducees. He did speak to the crowd by permission of the Roman commander, hoping to pacify it. He did claim Roman citizenship. God takes over when we have done all we can for ourselves with His help.

● March 13

The Christian Witness to Civil Rulers

ACTS 26:1, 19-32; II TIMOTHY 1:7

For about two years Paul was a prisoner at Caesarea. This was the seaport for Jerusalem and the seat of Roman government for the province. It is thought by some scholars that Paul occupied himself with writing letters to some of his mission churches, perhaps at Ephesus, Colossae and Philippi. His letter to Philemon is also included in the "Prison Epistles." I rather favor Rome as the place from which Paul wrote these letters. Certainly Paul would not have been idle in Caesarea.

Following Pilate, Felix took over the government of Judea. He held Paul a prisoner hoping that he would receive a bribe for his release. It is a commentary on human nature then and now that public officials face the real temptation to use their position to "feather their nests."

Then came Festus to take over the governorship. He seems to have been an honest official. Paul had appealed for trial at Rome and being a citizen, his appeal must be granted. If Festus is to send Paul to Rome he must also send a letter with him to describe the charge against him. It must have puzzled this honest Roman how to be fair to a learned prisoner, evidently the victim of religious prejudice, and, at the same time avoid too much offense to Jewish leaders.

King Agrippa II, last of the Herods, ruler under Rome of the region around Galilee, came to visit Festus. This was a good opportunity to have Paul defend himself before one who might better understand the religious questions at issue. To hard-minded Festus, Paul's whole defense was visionary and evidence that he was a religious fanatic. He must have been disappointed for he could not see how he could write that "dreamy fantasy" into a report to Rome.



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Agrippa and his wife Bernice would not be shocked by claims of visions from the unseen world.

Whether Agrippa spoke in irony or sincerely we cannot be sure. The old gospel hymn "Almost Persuaded," suggests the latter. This was not an official trial, but it left Festus and Agrippa satisfied that if Paul had not appealed to Rome, he should be released. No crime against Rome had been committed. The appeal stood and Paul would gain his purpose to preach Christ in the capital city of the world.

● March 20

"I Believe in God"

ACTS 27:1, 21-26; 28:1, 2, 11-14;
PHILIPPIANS 4:13

There was no huge jet plane to take Paul to Rome. There was not even the safety and comfort of a great ocean liner. It was a long, venturesome journey, dependent on wind and weather. Luke's account of the shipwreck is a classic. It was an eye-witness account. It has furnished to those interested in the history of ocean travel during this period the most accurate description recorded. Against this background it shows the dominant personality of Paul exerting influence at every crisis.

The record also is marked by amazing restraint on the part of Luke. In spite of its drama, the story is told without unnecessary stress on the supernatural. A less restrained writer would have embellished the factual story with fanciful details. God overruled the errors in judgment of the captain of the vessel, the superstition of the seamen and the violence of the storm, and saved His servant, Paul. He used the shipwreck to awaken faith in the hearts of some of Paul's comrades.

Paul was given visions, but he was no visionary. He was practical, an experienced traveler, mentally a giant and possessed of a remarkable endowment of common sense. He was also a man of faith, to whom the presence and guidance of God was very real. So it has been with all great religious leaders. They are not humanists, believing that they have within themselves the power to save themselves. They live close to God. They know that He stands by, whether in prison or palace, on solid footing or the deck of a storm-tossed ship. Endowments of brain and brawn God will use as far as they can go; then He acts to save. He had great, great work for Paul to do. His loving purpose will not be thwarted.

● March 27

Chained But Not Silent

ACTS 28:16-24, 30, 31; ROMANS 8:37

Rome, at last! We have seen how
(Continued on page 83)



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DOES YOUR DOCTOR DARE TELL YOU THE TRUTH?

(Continued from page 21)

Many patients do not realize the difficulty with which some diagnoses are obtained. Disease is a capricious opponent. Unrelated diseases may cause remarkably similar symptoms. Annoyingly, the same disease may present quite opposite findings in two different persons. Many times the doctor simply cannot afford the luxury of an immediate discussion of the patient's problem. The patient may not be ready, either. There is even a name for the damage that may be done: iatrogenesis. This is an emotional, sometimes physical, disorder produced by offhand comments made by physicians or misinterpretations of their comments. It is a complication doctors try at all costs to avoid, for iatrogenetic (literally meaning physician-produced) problems are tremendously difficult to handle.

Before a doctor may candidly discuss serious diagnoses, he must know his patient well. He must answer these questions, among others, to his satisfaction:

Is the patient unreasonably afraid?

Fear is a rugged enemy. It frequently causes patients to be less frank in discussing their problems. It is a handicap when intelligent co-operation between doctor and patient is needed.

The detrimental effects of this emotion was recently emphasized by a survey performed in Cincinnati in which 166 patients who had opportunity to delay treatment that might have saved their lives, were studied. Seventy-one of these people denied themselves the benefits of treatment because of fear.

Unfortunately, fear does not always manifest itself as we commonly know it. Often it assumes a subterfuge. It may appear as resentment, a refusal to slow down or alter habit patterns. It may be disguised as guilt. Another form is unwarranted embarrassment that discourages necessary frankness and co-operation.

Is the patient misinformed?

Health education has made twentieth century Americans the best informed patients in history. Unfortunately, the publicity which reaches the public often presents only one side of a many-faceted picture. This smattering of knowledge can be dangerous if, in a frantic desire to evade unpleasant facts, a patient substitutes this limited information for professional advice.

Does the patient have a realistic attitude toward death?

Some people refuse even to consider the fact that they, in time, will die. Such optimism is an obstacle. It may prevent one's making vital decisions until opportunity is past.

Does the patient feel death is an inevitable consequence of his disease?

Certain diseases are so frequently fatal their victims lose all hope when they become aware of their diagnosis. Dr. Tom Dooley, an outstanding American medical missionary, recently emphasized the inadvisability of such overly pessimistic conclusions. At 32, he entered the hospital for removal of a lung cancer. This is a major procedure. But Tom Dooley refused to lie down and die.

A few weeks after surgery, he left the hospital with a scheduled itinerary that would have fatigued an elephant. To raise money for his mission work, he planned a lecture tour that included 48 appearances in 37 cities in 47 days. Then, back to the jungles of Southwest Asia.

"Too many people in this hospital," he observed, "are withering and dying just because of the word 'cancer.' There is no reason for this. Medical science is doing fantastic things."

Will the doctor's findings decrease the patient's will to live?

The most senseless thing a man can do when he thinks that death is near is to sit passively by and wait.

"The fact a man must die," Psychiatrist K. R. Eissler recently noted, "is one of the most important stimuli we possess. When a man knows his life span may be limited he may achieve a degree of individualization previously impossible to him. He may give his past life a meaning which it would not otherwise have acquired."

MUCH of our useful acitivity is based on successfully avoiding death by doing something worth while. It's possible that if man were unaware he must sometime die, his sense of creativity would be stifled.

There is another point a doctor must consider when pondering the desire to live: when the patient is aware of the diagnosis, will he accept treatment that offers a reasonable amount of hope? Or, will he choose to ignore medical advice after he discovers the nature of his problem? Early treatment of many highly fatal diseases has, more often than not, been successful in preserving life. The decision to accept this early treatment (and a chance to live) is often dependent upon the manner in which the patient is informed of his problem.

Does the patient know the doctor can only state what MAY happen?

Friends and neighbors recently celebrated the sixtieth wedding anniversary of an elderly California couple who, 40 years ago, had moved to the Coast because doctors felt the husband had

only a short time to live. At the moment, he is 82.

The longer a physician practices, the less he tries to be a prophet. He can only draw conclusions based on knowledge available to physicians. The rest is in the hands of Another.

Will the patient panic, seek additional expensive, useless examinations rather than accept the truth?

Doctors always welcome consultations. But there comes a time when additional examinations are a waste of money, time and emotion. The finest contribution any patient can make toward his recovery is to choose a doctor in whom he has confidence, then settle down to the business of getting well. When a serious diagnosis is made, the patient has every right to ask for an additional opinion. More often than not, his doctor will request it before he does.

How much does the patient really need to know?

Experienced and humane doctors know it is often wise to clothe reality in words which ward off the brutal sting of unacceptable facts. The fanatical champion of whole-truth-and-nothing-less is out of place in clinical medicine. Kindness, support in moments of grief, constitute the highest form of the art of medicine. It is tragic

when anxiety to know too much, too soon, is permitted to rob the patient of this emotional assistance.

There are certain facts, however, which the victim of a serious illness should know. Knowledge of these facts makes it easier for both patient and doctor as they fight to conquer disease:

- The disease has been known to be fatal and it is wise to reorganize one's plans.
- Specific treatment may be indicated. If it is, statistically it offers certain chances for recovery.
- Each disease has certain problems. The doctor wants the patient to know necessary facts about these problems so he can assist in the treatment.

THREE ARE TIMES when a doctor finds he must be more explicit than he originally planned. Relatives occasionally must be dissuaded from "playing God" in their attempt to "protect" a patient from his right to know the truth. Usually, doctors rely heavily on the family religious adviser for assistance when this problem arises.

Doctors sometimes must overexplain the situation to keep distraught families from bankruptcy due to costly, worthless treatments. This, regrettably, is not always successful.

Personal guilt, imagined or actual,

must be handled when it arises. This emotion frequently prompts a family to overspend on final rites in a last minute attempt to "do something" for the deceased which should have been done during his lifetime.

Your doctor wants you to know the truth when you are ill—enough, at least, so that you can make necessary plans and co-operate in getting well. If you are on the critical list, he wants you to be aware that certain problems may occur. He doesn't, however, want to overwhelm you with unnecessary information when it can do nothing more than produce unhappiness.

Occasionally, patients insist on receiving a full and complete discussion of facts from their doctor. In such cases, the doctor frequently complies. Patients who insist on such information, however, must realize that if they cannot properly receive and use it, it can do harm.

Truth is a vital factor in the doctor-patient relationship. It is reasonable to expect that your doctor will be honest with you. But it is impractical to expect unnecessary frankness or academic lectures on medical science that may only confuse the issue. Further, one cannot expect doctors to predict the outcome of situations when only God has the final answer. ■

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RELIGION FROM WOVSVILLE

(Continued from page 73)

majority. Be a living example of your faith while you pray for one specific person to join you."

She chose, not one, but five persons, each of them a leading scholar or athlete. When she learned that a YFC evangelist was conducting a youth crusade at nearby Billings, Montana, she talked her friends into attending with her. That night, all were converted.

Now they were six, each with his own prayer list. Gradually, they gained recruits. They adopted a unique gimmick called the "bell prayer." Whenever the school bell rang at the end of a study or class period, every club member uttered a silent prayer for some special person. No clasped hands or falling to the knees, just a quick thought asking God's intervention and blessing. A football captain said later, "When you know a lot of kids are praying for you a dozen times a day-man, that's pressure!"

Presently, the young club was helped by a young evangelist who came to town and organized a city-wide youth crusade. Thirty-five more recruits joined up. By now, parents were noticing a difference in the attitude of their offspring, and so were the churches. One church group grew from 24 young people to 154.

In the club's second year, it had 150 members including every student officer, the valedictorian, the beauty queen, the editor of the paper and the majority of the football team which attracted attention by kneeling on the field for prayers before every game, and finishing first in the conference.

When YFC sent an evangelistic team for a second youth crusade, the whole town joined in and 187 decisions were made. Even the principal, long an agnostic, took a new look at himself and pledged his life.

A rally or crusade may start with press agency and horseplay but it ends with the Word. The Bible specifies a member's duty: "Let no man despise thy youth but be thou an example to the unbeliever." It outlines his program: "With the high praises of God in your mouth and a two-edged sword [the Bible] in your hand..." It promised success: "Seek ye first the kingdom of God and his righteousness and these things shall be added unto you."

Being an example, praising God, and carrying a Bible are still sufficiently unusual in most communities to attract attention. Joining the YFC crowd sometimes demands fortitude. One young fellow was reading his Bible in a cafeteria when several football players at the next table began to ride him. "Always carryin' that Testament," they jeered. "Only a sissy carries a Bible."

The boy closed his book and tossed it to the football captain. "You carry it for just 24 hours and see what you run up against," he dared. "Then let me know if it's sissy to carry a Bible."

The captain took the dare, began to read in the Book of John, and joined the Bible club.

The example of club members reaches even into the examination room. Director Dave Breeze tells of how one young leader became a club member. He was taking an exam when he noted that a group at his table were copying from their leader's paper. At the far end, however, he saw a kid with a Bible on top of his books. He thought, "If he gets stuck, he'll copy and cheat like the rest of us."

"I hit a clunker of a question," the boy told Breeze. "Then I saw that the kid with the Bible was having trouble, too. The answer was on the paper of the student at his elbow but this fellow deliberately turned away so he couldn't see it, and wrestled with his own solution. That bugged me. Why would a guy do that when he could cheat without anybody knowing? I asked him later and he said, 'Well, God would know, and there's a commandment that says you shall not covet, and this includes what's in your neighbor's brain.' You want to know something? That kid persuaded me to visit his club with him a half-dozen times, and here I am carrying my own Bible!"

AN Eastern high school had been plagued with thefts from its locker room. After several athletes joined a club, the thefts stopped. One Monday, when the coach opened up, he found a dozen football helmets, newly cleaned and polished, that had vanished during the past season.

In another school, a high-spirited girl began to smoke cigarettes in order to be accepted as one of the gang. A month later, she took a dare and smoked her first reefer. By the year's end, a dope pusher in the town had introduced her to heroin. Teachers and doctors tried to straighten her out, but the group that pulled her through was the Bible club.

Not every reformation is permanent. One lad in a Nevada reformatory joined its Bible club, became its leader, and showed such an impressive desire to go straight that he was taken around to Rotary and Kiwanis luncheons as an example of the redeeming power of religion. Finally, the boy was discharged to commence his new life.

On his first day of freedom, he stole a car.

Arrested and returned to the reformatory, he rejoined the Bible club

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and again expressed his determination to lead a clean life. Throughout the remainder of his term, he was a model lad. Discharged again, well—the subject is painful to YFC leaders who could do nothing to stop his backsliding. It is assumed that he has graduated by now to some penitentiary.

In Los Angeles, a group of high school hot rodders were so absorbed in their chopped-down, souped-up jalopies that they had no time for anything else. YFC Director Roy McKeown, an ex-hot-rodder, organized a club for Christian hot-rodders. Now, chapters of the Boltin' Bishops dot the map of America.

To attract recruits, a club in the north rented a convoy of trucks, piled them high with hay, and invited every kid in the area to enjoy the world's largest hayride. A southern group enters a float each year in the town's magnolia parade. Clubs in Des Moines held an all-day Sportsarama. After a day of games, thousands of kids who never go to church attended a monster banquet, sang hymns, and heard an address that was in fact a sermon.

For the most part, school principals are glad to have them around. Principal Zehr, of Ross Township High near Gary, Indiana, sent YFC this message: "I'm concerned about the students in my school. There are 600 of them here. I'll give you all the time you need to reach them with your message." Today, Ross Junior High has three Bible clubs.

Another principal who invited YFC into his school, was stymied when his school board denied the use of the public building. "We don't need that sort of thing," they argued. By chance, a wave of car accidents, reckless driving arrests and student pregnancies followed. The board quickly reversed itself and the principal begged YFC, "We must have you on our campus. We must have your kind of ministry to combat what is happening."

Today, the applause is almost universal. W. R. Knight, principal of Tulsa, Oklahoma, says, "The program is effective and meets the needs of many young people whose needs are not now being met."

Former Principal Ben J. Weiss, of Los Angeles, says, "This work is one of the dynamic activities which counters juvenile delinquency and youth deterioration."

YFC Club Director Jack Hamilton is not satisfied. He says, "We have reached only a fraction of the 13,000,000 teenagers in school. The high schools in America are still the world's greatest mission field."

Hamilton's specially-designed home in Wheaton, Illinois, by the way, reflects his dedication to youth. Its huge living room, with soda bar and kitchen

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—New York

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attached, has held over 300 bushy-tailed youngsters on many occasions. Other directors have similar homes, and sometimes their furniture includes a chest called a Sin-box. In it are discarded zip guns, switchblades and dice, surrendered by young punks who came to scoff and remained to pray.

Kids in trouble, real trouble, have turned to YFC hundreds of times over the years. With the increase of teenage crime, YFC leaders decided two years ago to make a full-scale drive on Juvenile delinquency. J. Edgar Hoover had pointed the way when he said, "Let me tell you of one juvenile judge who had some 8,000 boys and girls under 17 years of age brought before him. Of those 8,000 delinquents, only 42 regularly attended Sunday school."

In 1957, a special Lifeline department was created under the direction of Wendell Collins, a dedicated young minister from Chicago. "The heart of the delinquency problem is the heart of the delinquent," he reasoned. "Changing his environment and education might help some but a permanent change can come only with a change of heart. We believe the Gospel changes hearts and lives."

Supporting evidence for his thesis is impressive. In Tulsa, Oklahoma, YFC Director Jim Whitby answered a sunrise phone call. A 15-year-old boy and two other teenagers had burglarized 13 places in a nearby town. The voice said, "They're not bad kids, just wild."

Whitby visited the youths in jail and was impressed by their repentance and willingness to set things right. A judge released Bill, the 15-year-old, in Whitby's custody. A friend bailed out Harvey, age 17. Don, without friends or money, was locked up.

Whitby got jobs for Bill and Harvey. On their first payday, he took them around to each place they had robbed. "We're sorry," they said, handing back the sum they had pilfered. Their last stop took them to a cafe owned by a woman. She was so moved by their unusual action she said, "Don't you boys ever turn to crime again. If you need money, come to me. I'll help."

Whitby told her about the third boy still in jail. He said, "You can help right now by going bail for him."

She said, "If it's necessary, I'll sign his bond."

When young Bob was told he was free to leave the jail because of the generosity of a woman he had robbed, he was baffled. "What's her angle? I don't dig it?" he said.

Whitby said, "She's merely a Christian woman and she wants you to become a Christian young man."

Before their trial, Bill, Harvey and Bob heard Whitby explain the requirements of Christian life. One by one, they went through the steps of conver-

sion and accepted Jesus Christ as their Saviour. Suspended sentences gave them a chance to start over, with good friends to help them.

A question often asked is, will such conversions last? Ken "Pappy" Edwards, YFC guidance director for Chicago, makes this surprising answer:

"I was fourteen when I walked into a fruit grower's office, took \$200 out of a cigar box and walked out," he says. "By the time I was 18, I was swinging a pick in a North Carolina chain gang. After I was released, I got into really big-time crime. My new associate was a desperate criminal. We pulled job after job until both of us were arrested for armed robbery and murder. I was an accessory so the state gave me 65 years.

"How merciful God was to me. I guess my mother's prayers started it. I was released from prison. You'd think I'd learned my lesson, but I went back to crime and was arrested in Florida for murder. Lying in jail, I remembered Mother saying, 'When you've got no friends to turn to, turn to God.' I did just that. I said, 'Lord, if you'll save me, I'll serve you the rest of my life.' That very moment, Christ came into my life and I knew I was a Christian.

THE next week it turned out that the person they said I'd murdered was very much alive, and the police had tried to scare me into talking. When the corpse refused to sign a warrant against me, I was a free man.

"Since then, I've dedicated my life to keeping teenagers from wasting their lives as I did. I lost 26 years, but I'm going to make the rest of my years count. How about you?"

Pappy Edwards told that story to 55 young hoodlums gathered around a campfire at the Lifeline camp he runs. Thirty responded by asking for his prayers and for instructions in how to become Christians. Pappy's conversion lasted, and so have many others.

James E. McCart, superintendent of the Indiana Boys School, says, "Religious training is the most important single facet in reclaiming lives." He backs his belief with action. The thriving Bible club in his institution is a big part of his rehabilitation program.

An important segment of the YFC mission is its work overseas. Budding evangelist Billy Graham led the first team to England in 1946. Their method of stimulating interest set a pattern that Graham still uses in his crusades around the world. In 1950, 100 teams of American evangelists and songleaders "invaded" Europe and Asia. In 1951, there were 250 teams. From the beginning, the response was encouraging. Two thousand came to the first rally in South Africa. South American (Continued on page 82)



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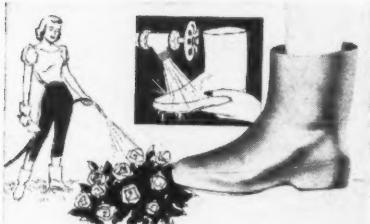
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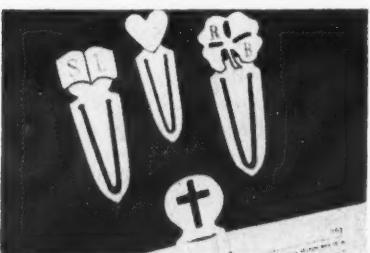
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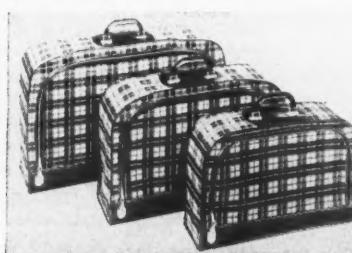
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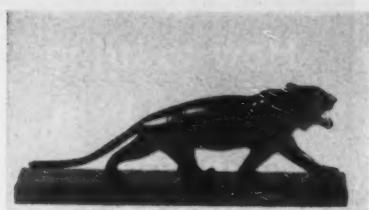
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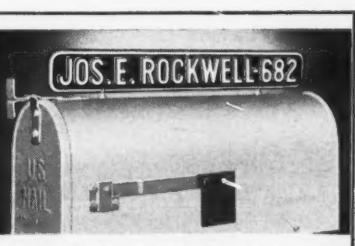


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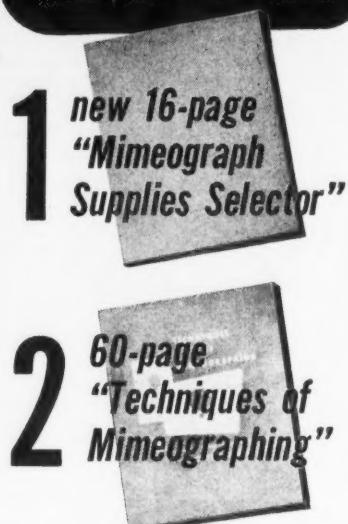
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crowds averaged 5,000. In Nimes, France, they attracted 18,000.

They traveled both highroads and byroads. They got a foothold in Cyprus in 1948, in Lebanon in 1952, and in British Guiana where five clubs flourish. Brazil has 19 clubs and India well over a score. In Kobe, Japan, the daughter of a missionary founded the first club and then the movement spread to Japanese high schools.

Youth for Christ has its own missionaries in more than 20 countries. Writing from Calcutta, Ernest Fritschle said, "I am amazed at the number of Hindus who accepted Christ at our last brief week of meetings."

Teenage enthusiasm, either abroad or at home, is easy to arouse, as any number of disc jockeys have demonstrated, so perhaps YFC's mastery of juvenile psychology is not remarkable. What does deserve recognition is their hard-fisted refusal to buy popularity with soft attitude on any basic issue.

The tough fiber of their platform is clearly reflected month after month in their magazine called *Youth for Christ*.

Between its covers there is no pussy-footing, fence-riding, or ecclesiastical double-talk. A subscriber writes to ask, "Should I marry a non-Christian?" The answer given is a flat "no." Should we finish our education before we marry? Yes. Should the wife work? No.

Articles are addressed to typical problems. "Six suggestions to Steady Steadies" advises kids not to go steady. "Squares in the Family Circle" is a formula for happy family life. Other sample titles are, "I Am a Teen-age Divorcee," "What Going Steady Did for Me," and "Don't Rush Me, Cupid."

An article, "The High Cost of Petting," brought this letter to the editor: "Dear Sir, if this article had been printed one year sooner, I would be a much happier person. I am haunted every day by my careless conduct."

This excerpt illustrates the YFC attitude: "The perversion of God's purpose—more than the act itself—is what makes sexual intimacy outside of marriage unchaste and immoral. Thus chastity is far more than self-control. It is the earnest serving of a positive, divine purpose. A chaste person is not concerned with how far he can go with safety and self-respect, but rather how completely he can serve God."

What of movies? "Hollywood has every right to produce films to its liking . . . the TV people have every right to put any kind of junk they wish on the screen, and I have every right to turn it off. Let me keep my soul clear, clean and right. Let me be sure the Holy Spirit is in control at all times, and is not grieved by my passing sewage through His sanctuary."

Dancing? "If you take the sex side from it, you have little left. The low-

ered lights, the opposite sex, and the music are slanted to degrade a person. The dance floor is no place for the Christian fellow or girl."

A goodnight kiss? "If you go along with early love-making, you may arrive emotionally shop-worn and with your fuses blown when it comes to marriage. Make it one goodnight kiss but not a series of them."

Over and over, YFC says, "Don't just sit there. Do something!" It takes its own advice. Instead of merely decrying most Hollywood films, YFC produces motion pictures. Already playing to immense audiences are "Seventeen," "Going Steady," "Teen-Age Rock," and "Something to Die For."

Magazines, youth camps, evangelists in seven-league boots, and all these things cost a pretty penny. Strangers always ask, "Where do you get the millions to pay for your program?"

The amazing truth is that YFC operates on a permanently pinched purse. Raising funds was a problem back in

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1946 when a generous layman offered to contribute enough to rent an office and hire Billy Graham for a year. It is still a problem, but the staff has learned how to cut corners. Last year, the YFC program was achieved at an expenditure of only \$501,000. Contributions from friends provided most of it. Income from conventions, sales of magazines, books and records made up the remainder. Incredibly, YFC finished the fiscal year of 1959 with an unspent balance of \$43,000. When a famous foundation official heard of it, he said bluntly, "I can think of no other organization that does so much for so many at such small cost."

President Engstrom's explanation is simple. "We are living in the midst of a miracle." He recalls that it began with prayers when those in charge had not even one dime among them. He re-

calls the time they were led to pray for \$100,000 from a particular person none of them knew but of whom they had heard. "Sure enough, God sent in the hundred thousand and more," Torrey Johnson has reported. "It was this money that enabled Youth for Christ to close each of its first five years with all bills paid."

The miracle has endured for 15 years, to the astonishment of several prophets of doom. A few survive among the upper echelons of Protestantism who remain critical and embarrassed at so much razzle-dazzle preaching, boisterousness, and teenage jive talk. In reply, YFC leaders say, "We stand on the holy inspiration of the whole Bible. Anything less is without the power to change young hearts. And we employ the fads of teenagers to win a hearing for Christ's message."

As a bop-talking minister told a club, "We may make with the jive, man, but then we cut in with something from Wowsville that's really solid." ■

LESSON BACKGROUND (Continued from page 75)

statesmanlike was Paul's strategy in founding the church. He went boldly into the great centers of trade. In each city, possibly excepting Athens, he left at least a small Christian community. From these centers Christianity spread.

To Rome, the great center of the empire, Christians were bound to come and these first-century Christians were evangelists and missionaries. That there was a Christian church in Rome we know. How it began is not known.

The end of Acts seems quite abrupt. What happened after Paul's two years as a prisoner? He certainly had great freedom in spite of a soldier guard. He wrote and preached and capitalized every personal contact for Christ.

The church father Chrysostom, writing about A.D. 400 said at the end of his comments on Acts, "At this point the historian stops his account and leaves the reader thirsting so that thereafter he guesses for himself." Was Paul martyred soon after the two years of leniency by some sudden change in the Roman policy of non-interference with the Christians? Or was he freed for a time to revisit some of his churches until taken prisoner again when the Neronian persecutions were under way?

Certainly Luke had accomplished his purpose in tracing the growth of the church, first under Peter and John and then under Paul, beginning at Jerusalem and ending at Rome. The power of Pentecost is still in the church. The tragedy is that there have been so few successors to the apostles with the faith, courage and statesmanship of Paul. If the rate of progress of Christian evangelism had been maintained, this would be one world, Christ's world.

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motion picture reviews



A battle not recorded in the Bible or history is fought with spectacular fervor in *Solomon and Sheba*. Fighting with the assistance of cormorants is harder than it looks (BEHIND THE GREAT WALL).

Solomon and Sheba (UA)

THIS appears to have been put together with the supposition that if large helpings of sex, horses and soldiers are combined around a Scriptural pretext, you have a great picture. *Solomon and Sheba* proves the fallacy of the thesis.

Here is almost everything: the bathtub scene one by now associates with the wildest of Hollywood "Bibles"; a full-grown catch-as-catch-can orgy that pulsates even Solomon and Sheba to a mossy nook; the destruction of an army with the ingenious help of brightly burnished shields; a "miracle" climax (the stoning of Gina Lollobrigida who winds up a mass of purple bruises which are suddenly removed by what purports to be God).

If somebody had set out deliberately to caricature Biblical persons and times, he would have been hard-pressed to do a better job of it. Adonijah, a tired-businessman sort of character, is far too benign an individual to get away with the dirty villainous jobs the director assigned him. And Gina with her plunging necklines—and less—is hardly believable as the Queen of Sheba. Yul Brynner, even with hair, is an unconvincing Solomon. All of which leaves the audience emotionally unscathed by what is happening.

The story line, such as it is, brings Sheba to Jerusalem to attempt the ultimate in "personal diplomacy." In cahoots with the Pharaoh of Egypt, she hopes to discover Solomon's weakness

so that the armies of Egypt may defeat Israel. She does. (The orgy was not for nothing.) Solomon's people, disgusted at his carryings-on with Sheba and dismayed at his letting her set up her idols and their pagan fertility rites inside Jerusalem, become divided. This gives the Pharaoh (and Adonijah, who has gone over to the enemy), the chance to march against Israel. Adonijah, encouraged by what appears to be the crushing defeat of Solomon's forces, hurries off practically alone to Jerusalem to take over the throne and pronounce sanctimonious judgment on Sheba.

Sheba goes to the Temple to pledge post-orgy allegiance to the one true God, promising to return to the Land of Sheba if God will deliver Solomon. God takes her up on it (as He did lovely Abishag who offered to die to spare Solomon). But before Solomon returns victorious, Adonijah incites the mob to stone her. Solomon arrives in the nick of time and disposes of his brother. Sheba says farewell to Solomon (the miracle has removed the bruises and thoughtfully sewn up a rent in her gown) and returns to her own country to live unhappily ever after.

Journey to the Center of the Earth (20th C-Fox)

EXCITING and suspenseful melo-drama based on Jules Verne's early science fiction. Getting possession of a lump of lava in which is encased a message related to the earth's center,

Suitability Ratings by the PROTESTANT MOTION PICTURE COUNCIL



a scientist and his party, plus those who would hinder his success, go on a perilous expedition in search of this unknown world. It is a fantastic, imaginative story which comes through successfully because of careful production, use of excellent settings and the performances of a good cast. Believable and entertaining family fare.

Behind the Great Wall (Leonard Bonzi, Continental)

PRESENTED in most cities as *Aromarama*, the first of the "smellies," this film is worth consideration by itself without the blended fragrances of sandalwood, opium, soy sauce, salt water, pitch and incense. *Behind the Great Wall* is an interesting travelogue photographed in China two years ago by Count Leonardo Bonzi, the Italian documentary producer. It is pictorially beautiful, with a tendency to major on color and composition rather than on people. There is variety, observing a

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change of pace from hustling city streets to lovely valleys and rivers. Incorporated within it is a propaganda film which is supposed to show how conditions of women have improved under the new regime. That a girl married under the old family system is *liberated* by going to the city and working on a high scaffolding as a day laborer is a moot question and not likely to convince many Westerners. There are scenes of cormorant fishing, jade carving, falcon hunting and Mongolian horses for the family to enjoy.

FAMILY

The Bridal Path (*Kingsley, Union Films*) The elders of a small island village send a young man to the Scottish mainland to find a wife.

Bobbikins (*Oscar Brodney, 20th C-Fox*) Sprightly British comedy in which a baby is endowed with extraordinary perception.

ADULTS AND YOUNG PEOPLE

The Rookie (*20th C-Fox*) Unadulterated slapstick comedy exploiting the situation of keeping a training camp open for one soldier after the war.

**ADULTS AND MATURE
YOUNG PEOPLE**

Aren't We Wonderful? (*Constantin Film Alliance*) A surprising melodrama showing a cross-section of Germany from 1913 to current times, presented in a humorous yet moralistic vein.

ADULTS

Suddenly, Last Summer (*Horizons Ltd. Col*) Tennessee Williams' stage play in a lengthy exposé of mental and emotional aberrations, abnormal relationships, sordidness and despair.

The Story on Page One (*Jerry Wald, 20th C-Fox*) Ethically questionable and frank story of marital entanglement, suspicion of murder, court action.

Never So Few (*MGM*) Jungle warfare in northern Burma in World War II. Unpleasantly realistic.

Cash McCall (*WB*) A sharp but somewhat unethical big businessman finds himself stopped when he really falls in love. Artistic production, good acting.

Home from the Hills (*MGM*) A man's past indiscretions bring out his wife's animosity and create unhappiness in his home. Violent conflicts, two murders.

Four Fast Guns (*Univ*) An extremely violent western, with hired killers and much bloodshed.

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HAPPY BIRTHDAY

(Continued from page 23)

time going? I'm way behind." He grabbed cereal and sugarbowl from the cupboard while she withdrew orange juice and milk from the refrigerator. She poured the coffee, her own first, because he abhorred grounds and in her haste some always got through. He filled the bowls, taking off the top milk for corn-flakes.

Still sluggish, she lifted the coffee to her lips, promptly burned her tongue and clattered the cup down.

"Scald yourself?" he asked sympathetically. "Why take it black? That amount of cream and sugar won't put pounds on you."

She didn't bother to explain again she liked it that way and it had nothing to do with dieting. She knew she had added a few pounds in the past year. He gulped the last of his coffee. "Got to be going. So long, dear." His kiss landed cockeyed on her forehead.

Vonne went to the picture window and waited for him to back out as she did every morning. She had once felt like a lady fair waving her knight-errant off. He appreciated it yet, and loyally she observed the ritual—sometimes wondering what the neighbors thought, if they saw her in her pink bathrobe at the window, blowing kisses to a steamy green Chevy on a frosty morning. Because of the little nagging hurt inside she prayed silently, "God, bless him this day."

She sat down with refilled coffee cup for the 7 a.m. news. The world was full of trouble from all compass points, mostly history repeating itself. Russia posed threats, the UN calmly discussed cause and effect, the United States laughed at storm-warnings. The stock market fluctuated, trouble in Israel or Syria or Hungary or the Southland, U.S.A. and unions, right or wrong. Wrath of God and wrath of man—persecution, explosion, storm, killing, rape and homicide. On the local front, politics, highway tolls, petty theft and fires. She had come to the morning of her fortieth year to hear this.

Vonne peevishly snapped off the radio and called the children. Jan responded first, looking at the gray oatmeal with loathing. "Happy Birthday, Mother—ugh," she said. Jan was 15 with blond short hair and good skin.

"Eat your oatmeal, dear," Vonnie advised.

"Please, Mother. I don't feel good. Must I eat it today?"

"Once a week, yes. Today."

"Couldn't I have cinnamon toast? In honor of your birthday?"

"Don't you really feel well?" her mother asked.

"I did till I remembered it was oatmeal day," Jan admitted.

Vonne recalled how she too as a child had detested oatmeal. How it had been forced on her . . . and her vow that no child of hers would ever. . . . "No," she said, "forget it." She plugged in the toaster.

"I was kind of broke, but tonight I'll have something for you. Promise you won't listen to the others if they blab." She snatched up her books and swallowed her chocolate milk. "I'll miss my bus," she moaned, running out the door.

"Get a move on, Edie. You too, Kitty. Timothy!" Her voice rose as she called off the names before watching Jan out of sight. How pretty she was, she marveled, straight and clean. Heavy white sox, bulging brown loafers decorated with silver-wrapped pennies, kickpleat bouncing from the tweed skirt's back, beige carcoat swinging loose from slender shoulders. And the armful of books, enough to make eggheads of a whole generation! Whence fled the years since she had held this first love in the crook of her arm and looked with awe into the wee red face? Forty's a nasty age, she concluded. "There's plenty for all," she turned to scold. "Timothy!"

He refrained from taking a fourth spoonful of sugar. Instead he poured milk to overflowing, and his tow head lowered to the bowl's edge to slump it noisily.

"Can't you learn manners from your sisters?" she demanded.

He grinned wickedly, sounding like his father: "Mama, don't nag."

HER lips snapped shut. Her voice emerged on edge. "All right. Be consistent—eat like a pig and get to look like one."

"Happy Birthday, Mother," Edie remembered. "Don't tell," she warned the others.

"If it gets out it'll be Kitty's big mouth," Timothy predicted.

"I will not tell you, Mother," the first grader protested.

"You bet you won't. Get your coat, quick," her brother ordered.

Vonne insisted on buttoning his jacket. Then she kissed him on the tip of his pug nose. "Happy Birthday, Mama," he said impatiently and was gone.

That whistle! Two fingers to his lips and the sound shrilled half a block. Her ears rang with its vibrations. "Wait for your sisters!" she called after him.

"We'll catch him at the bus stop," Edie assured her.

"Don't let me tell, Mother," Kitty wailed, halfway out the door.

Vonne hadn't dressed, wanting a leisurely bath before marketing. The children would expect a birthday cake,

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but this morning . . . The bath made her drowsy. Maybe it was too hot. Maybe she wasn't in gear yet. In her bathrobe she flung herself on the unmade bed. The blue feeling lingered, and sleep, even a doze, refused to come. After a few minutes she realized that she was simply trying to escape. The letdown feeling required a definite effort to shake. She lay inert, letting the mood engulf her.

FORTY was a turning-point. She couldn't say to what, but it wasn't good. What did she expect? Well, something less fluid than water running past before she could decide how to use it. She wanted somehow to stop the tide, grab hold of life and ride the crest as did the Brownings, for instance. But wasn't Elizabeth fortyish when Robert burst into her life, sweeping out her dungeon of sickness and self-pity?

Ah, but she herself had been married 17 years, Vonne reflected, and Jan was 15. To Jan and her generation, already she was prehistoric. Love between her and Tim had simmered down to an even glow, more abiding and tolerable, yes, but nevermore the leaping flame flecked with scarlet and gold.

Mrs. Simpson at 40 married a prince who gave up a kingdom for her love. Vonne wondered idly, did he resent it, with the faith of his fathers rising up to accuse him for tampering with the laws of his church and kingdom? None would ever know but they, she reflected.

"Enough," she told herself crossly. "Get started on your day's work." It was a trial, but she obeyed her will and began to dress. She must no longer think in this dark and treacherous channel. The sky overhead was dismal enough.

Yvonne took the vacuum from the closet, muttering: "All this connecting and disconnecting!" She remembered about her back when she bent to insert the hose and doubled both knees. But good for the midriff, she thought righteously. She pushed the cord into the wall and stepped on the starter. Instantly the parakeet began his competitive noise. He wanted feeding and a clean cage before the morning was spent, he shouted excitedly over the motor.

When the rugs were done she returned the vacuum to the closet. She should have dusted, too, a task which she simply out and out hated. "I'll feed you first," she told the bird, procrastinating. He perched on her shoulder, supervising her cleaning of his cage and refilling of his dishes. Then she carried the cage back to its stand.

No matter how careful she was, some of the seed-husks and feathers always drifted about. She took a damp kitchen



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towel and began swiping at the living room furniture. The violets needed a warm spray bath, she observed. She leaned over the back of the couch to snip off dead leaves and seed-pods. The bird fluttered over her head. She ducked, lost her balance and swayed against the arm of the couch. Her fall brushed the slender support of the bird-stand and it crashed to the floor.

That did it. Yvonne sat down in the midst of the birdcage debris and began to cry.

The cage, still hooked to its ring, leaned crazily against the firescreen. The impossible mess of seed, gravel and water was scattered under end tables, beneath floor lamps and couch and into the fireplace. Blue feathers floated at the slightest breath. "This is my day," she moaned.

She allowed herself a full five-minute birthday-cry while the bird complained from the mantel. Then she began to clean up doggedly. The vacuum was twice as heavy this time. She forgot to put the weight on her legs, and her back twinged, settling into a pain she knew would last for days. For the first time she hated the large braided rugs she had made, their grooves now full of embedded seeds.

"Face it," she said wryly, "you're aging."

Replacing the machine, she winced at the kink in her back. Suddenly she caught sight of her face in the wall mirror and gasped, so reminiscent of her mother's it was. Pretty—she had her mother's delicate features—and inclined to pudginess, but pained. No gray hair yet—and in that respect she was behind her contemporaries, she knew. She looked young and perplexed.

Count your blessings, she told herself. Her mother, at 40, was old, as were all the other mothers she knew. Had they ever been young, the old ladies she remembered, Mrs. Gardner, Mrs. Rawn, Mrs. Monagan on the hill? Did she feel as ancient now as she imagined them from her ten-year old perspective? They ardently managed their own hand-washing until the luckier ones got machines, their own flat-ironing, canning, cleaning. She recalled the wire rugbeaters and sagging clotheslines during house-cleaning week; coal stoves, and if they were fortunate, gas for summer cooking. But uncomplaining, they scrubbed floors on their knees. They walked to market and church, fair or foul weather. They bore six to 10 children before 40, and raised solid citizens. Electricity lightened their load eventually, but never put the spring back into their walk. They made rugs for economy's sake, not for originality. Yvonne turned from her accusing image.

She felt almost cheerful after that mental housecleaning as the noon ap-

proached. The day had looked stormy and so the children had taken their lunches. She ate her own sandwich peacefully, a magazine beside her teacup open to a story she had meant all week to read. The mailman crunched over the gravel and she waited a decent moment before opening the door. The mailbox was empty. She slid her hand around inside it. Surely there must be something—a card, stuck in a corner, leaning against the back? Nothing, not even a remembrance from her mother. The heavy feeling rolled back.

Yvonne removed her lunch dishes and went into the bedroom. The forgotten bed waited. Hastily she smoothed the sheets and blankets and fluffed the pillows. Then she opened the sewing machine. A ripped seam here, a slipped elastic there, a broken strap or a jagged v-tear to patch. When she ironed she always had a reclamation job next day. A sewing machine was a necessity, not a luxury, she thought grimly, and her mother's was an antique in daily use. She was not yet finished when Jan came from high school.

Jan came in surreptitiously. A glow of love flooded Yvonne at the sight of her, shining eyes, blown hair, mouth checking its easy smile. She stood, leaning against the kitchen door.

HER mother's eyes narrowed suspiciously. "What are you up to?"

"Nothing," she protested. "Oh, Mother, don't spoil our surprise!"

Then Yvonne knew it would not be a wasted birthday, after all, and the planning behind the surprise meant more than any gift.

"Let me see," she teased.

The intrigue delighted Jan. "I warned the rest, and now you expect me to tell? They didn't tattle, did they?" she demanded.

"No," Yvonne laughed. "They wanted to, but I didn't encourage it."

"Shut your door," Jan said before taking a step. When she was certain of her shield she rushed to her own room, closing that door behind her. A rustling of tissue, and the door opened a crack, "Don't come out yet," she warned her mother. "I forgot something." The kitchen footstool was dragged to a cupboard, the door snapped open and slammed shut. Then water gushed. After a minute Yvonne called: "Is it time?"

"I'll say when," came the blurred answer. Jan came to the door, opening it to release her. "Promise you won't go in my room till Daddy gets here. I'm hungry," she added casually. "What's to eat?"

"Cookies and milk."

"Didn't you bake today?"

Yvonne felt guilty. "I didn't have time. But we have ice cream."



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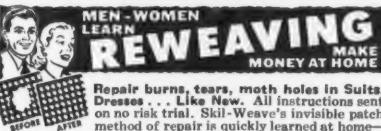
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Jan asked incredulously: "No cake?"

"It seemed silly to knock myself out baking my own birthday cake," she said defensively. "I'm not a child, you know."

But she was, and so she could understand Jan's disappointment and that of the younger ones to follow. Parties were big events, no matter whose, and they looked forward to birthday celebrations. Life isn't all joy, she justified, and maybe they'd better learn it now and not expect too much. Jan went next door to baby sit.

Vonne discovered Tim's shoes under the big red chair in the den. He still took them off last thing at night there, and his socks were rolled into a ball and turned. It was a hangover from the early, lean days, when the warm place to dress was in front of the parlor stove, the bedroom being sub-zero all winter.

She carried his shoes to the double closet and placed them on the rack, recalling with a bell-clear start Tim's words the day they left that small, shabby apartment. "We'll never be as happy as we were here, honey." And she had laughed airily, answering: "Try me."

The children came home, ate bread and jam greedily, with much boisterous shoving. "Where's Jan? Did she get it?" they demanded.

They were so eager, so vulnerable. They'd spill the whole secret and only later realize it. "She's gone, but she said to tell you to keep mum. Now, go out and play in the fresh air. It'll be dark early, and I'd like to get the meal ready in peace."

While she prepared it she wished, nostalgically, that she and Tim might go out and have dinner alone, that she might recapture some of the lost loneliness. But that was out of the question. What would undoubtedly happen would be dishes, homework, TV and her braiding on the latest rug.

Breaded cutlet with Parmesan topping, baked potatoes and fresh spinach—no concession to her birthday, she thought, anticipating Tim. She washed tomatoes and endive, trying to swallow down her childish expectancy. Tim worked hard for her and the children; surely he deserved understanding and tolerance. But he would forget, she knew. The 10-dollar bill would have erased any other need from his mind.

Once, in the early years, he had insisted on getting her an Easter plant, which she didn't want. She was working—they were saving. But since his decision pleased him so, she went along, admitting her preference for a gardenia. She had visualized it . . . waxy, exquisite, fragrant, expensive. Then she learned it never pays to get too eager-beaver.

Tim returned first and left to see



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about another job. The plant was on the table waiting for her—a white geranium. She was so let-down she sat and wept, unreasonably, bitterly hurt. Tim came in with news of a better job, realized his mistake and explained his error. It had begun with a "g"—he couldn't remember anything else!

She heard the tires grind, the car door slam, and he was home. The table was holiday gay, in spite of her protests. The children had rounded up old snappers and baskets and lifesavers. Pink candles, bent from the summer's heat, leaned from black bases. "Sit in the living room, Mother," Edie directed, and Timothy and Kitty held her down.

A whispered consultation just inside the door told her Jan was back, then: "Okay, kids, blindfold her," Edie called.

Timothy whipped a black sock around her head. "Can you see?" he asked.

"Just a second, Mother," Kitty urged.

"Hi, there, what's all this?" Tim asked in mock innocence. His lips brushed hers.

"Douse the lights," Jan called, "and everybody come." Vonnie was led to the table, and the blindfold removed. "Surprise!" they chorused.

Four tall white roses, flanked by eight shorter ones, nodded in the candlelight. An angel cake with creamy frosting mounded high had a place of honor.

"White roses indeed," Vonnie gasped, sitting down.

For an instant she saw nothing but the armful of white roses Tim had brought her 20 years ago, dew-dripping. "Beauty to beauty," he had said. Had he said it now, or was it her heart hearing the far-flung echo? His lips closed and she knew he had truly whistled it again.

"Mrs. Maton and I made the cake—I wasn't baby-sitting," Jan confessed.

Vonnie's tears brimmed over at the sight of her dear ones, radiant in that light. "We chipped in with Daddy for the flowers," Edie added.

"Look by your plate—that's Daddy's all-own," Kitty chirped.

Opening the box, she withdrew a frothy nightgown. "At my age?"

"Don't gasp, Mother, you're not prehistoric!" Jan scolded.

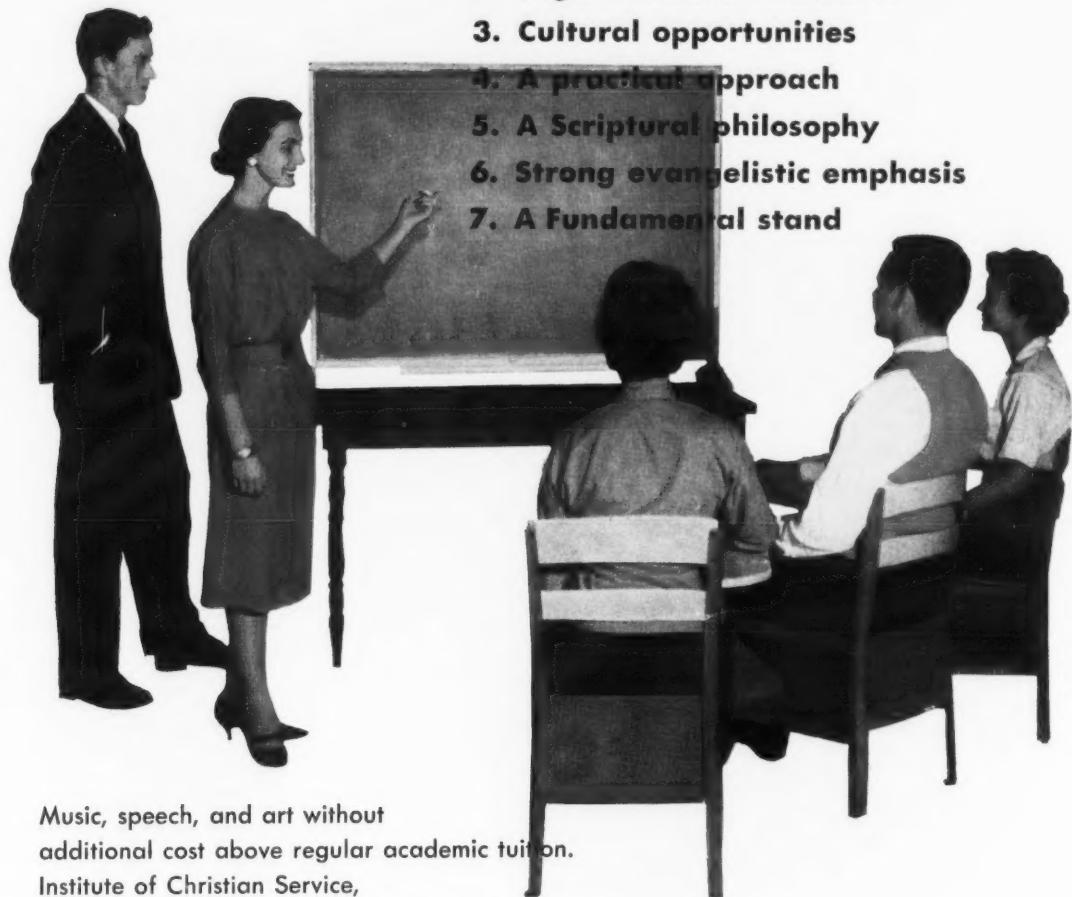
She laughed shakily. "I feel as if I'm about to get my first kiss—and the thought makes me downright dizzy." She moved up to Tim, touching with wonder the smiling mouth, the graying temples. She met his familiar kiss. "This has no beginning, no end," he pledged.

"The party's in a rut," Timothy shouted. "Bring on the food."

"Yes, sir," she said smartly, with a brisk salute, "coming right up." ■

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